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The Contents of the Theological Queri, viz.

1. **H**ow the Plagues began 1603, 1609, 1625, 1630, 1636. For what ^{person,} ^{and other} ^{godly} Divines of those times judged they were inflicted; and with what godly means allayed.
2. What good orders God hath been pleased to bless, either for the ^{allaying} ^{the prevention} of the Plague in the years 1603, 1609, 1625, 1636. and are fit to be observed by all good people at this time.
3. What course every man and woman should take particularly, to prevent being infected; and what good orders God hath been pleased to bless for the preservation of every particular man and woman from the plague, when it raged in the places they lived in.
4. Is it lawful to depart from our own place and Habitation in time of Plague?
5. How far publick persons are bound to visit particular men under the infection.
6. How bold Christians ought to be in dangers, in the time of a Plague, when they have a good calling.
7. How men are to flie into the Country, or from one place into another, in a time of infection.
8. Whether they may substitute others in their places.
9. What cases are the Godly involved in common calamities with the wicked.
10. How the Godly may avoid the Judgement brought upon the wicked.
- Qu.* Whether true Believers may die of the Plague.

MEDELA PESTILENTIÆ:

Wherein is contained several

Theological Queries

CONCERNING THE

PLAGUE,

WITH

Approved *Antidotes, Signes, and Symptoms* :

ALSO,

An exact Method for curing that

EPIDEMICAL DISTEMPER.

Humbly presented to the Right Ho-

nourable, and Right Worshipful, the

LORD MAYOR and SHERIFFS

of the City of London.

L O N D O N:

Printed by J. C. for Samuel Speed, and are to be sold at
his Shop, at the Rain-bow, near the Temple,
in Fleet-street, MDC LXV.






TO THE
RIGHT HONOURABLE
Sir John Lawrence, Knight,
LORD MAYOR of this Honourable City
of LONDON;

AND THE
Right Worshipful Sir GEORGE WATER-
MAN, and Sir CHARLES DOE,
Knights, and Sheriffs thereof.

Right Honourable,
And
Right Worshipful :

 I AM E proclaiming every-where your
deserved worth, it could not but
reach my ear ; and hearing how care-
ful your Honour hath been in the
preservation of every individual person, but
such more especially committed to your Tutelage
A 3 (wherein

The Epistle Dedicatory.

(wherein you have shewn your selves indulgent Fathers, as well as prudent Governors) I could do no less then step in amongst the crowd of your Honours and Worships admirers, to make my grateful acknowledgement. I have but this Mite to offer ; but as much water as the palm of my Hand will hold, to cast into this new-kindled fire ; and yet it may quench it ere it rise to a flame, if the heavenly Physician see it good. The peaceful Dove hath now got some few sick feathers ; let her not therefore be deserted. Some of late have forsaken her, because fallen sick a little ; which argues both their ingratitude and folly, in flying that Mother which gave some breath, others benefit and profit, thinking thereby they can shun the hand of Gods just judgement. In this Honourable City I first drew my breath, and received the major part of my education : as your Honours and Worships therefore, are our Fathers in general, so I hope you will not deny me your particular Patronage. Let your noble favours then strengthen this weak hand, which a Sons duty reacheth forth to a Mothers support : grateful pity commands me thus to do ; and my knowledge in reading (with the experi-
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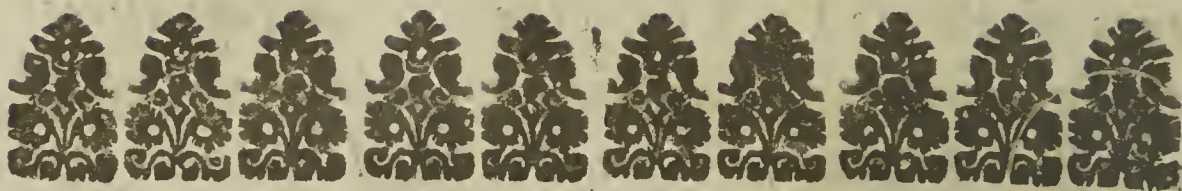
The Epistle Dedicatory.

ence of others) justifieth the act. Accept therefore of these my well-wishing indeavours ; and whilst some are using the means, let others joyn with them in Prayers to Almighty God to be merciful to this City, and if it be his blessed will to sheath his sword, and unbend his bow, that the dreadful Judgement of the Plague may be averted from us. Pardon, I beseech you, this grand presumption, and I shall glory in subscribing my self

Right Honourable,
And
Right Worshipful,

Your most devoted
and obedient
Servant,

Richard Kephale.



P O S T S C R I P T.

TWO most sovereign *Antidotes* against the Plague, found out first, and experimented by the Author of the ensuing *Treatise*, to be the most infallible Preservatives against pestilential Contagion. The one is in form of a Conserve, to be taken first in the morning, the quantity of an Hazel-nut on the point of a knife, fasting one hour after, and then you may both eat and drink what you please. Take the same quantity also two hours before dinner, and about three or four in the afternoon, and at night when you go to bed.

The other is a most admirable and pleasant Spirit, which you are to take as the fore-mentioned, four or five times a day. These two are to be sold, sealed, by Mr. *Samuel Speed*, at the Rain-bow in *Fleet-street*, near the *Temple*; where also you may have the Spirit of Salt, which is excellent good to prevent infection, causing a good appetite, and curing most diseases; most truly prepared, according to the Method of *Rhodocanasi*. Take thereof (when you desire to drink) two drops, in a middle-siz'd cup of Ale or Beer, provided it be not stale.



Medela Pestilentiae.

O R,

Rules for the Prevention, and Cure
OF THE
PLAGUE.

*How the Plagues began, 1603, 1609, 1625, 1630, 1636.
For what sins, the Divines of those times judged,
they were inflicted, and with what Godly meanes they
were allayed.*

I Ut of Gods tender Goodness towards
this Nation, after many warnings be-
fore hand, by his Ministers, who ob-
serving what sins were impudently,
and impenitently committed, fore-
saw, and fore-told, what God would bring upon
this People, and particularly a Plague throughout
that year, before it came. He began this sore Judge-
ment by degrees in those times; *Fan. 24.* onely one
died, *Feb. 3.* three died, *Feb. 10.* five, *Feb. 17.*
three, *Feb. 24.* one, *March 17.* two, *March 24.*
eight, *March 31.* six, *April 7.* eight, *April 14.*
B eighteen,

2 *Medela Pestilentiae.*

eighteen, *April 21.* eighteen; and after that the Bill increased every week more and more, till *August 18.* when there died in one week, 4463. of the Plague; which began the first time, by a surfeit in *White Chapel*, the second time, by Sea-men, about the same place, the third by reason of rotten Mutton at *Stepney*, the fourth with a pack of Carpets from *Turkey*; the fifth with a Dogge that came over from *Amsterdam*.

2 Bishop *Sandersons* words, in a Sermon at an Affizes at *Lincolne*, *Aug. 4. 1625.* upon *Psal. 106. 30.* are these :

‘ As God brought upon that people for their sins ;
 ‘ a fearful destruction ; So hee hath in his just wrath
 ‘ sent his destroying Angel against us, for ours ; the
 ‘ sins that brought the Plague upon them were,
 ‘ *Whoredome* and *Idolatry* : I cannot say the same sins
 ‘ have caused ours ; for although the execution of
 ‘ good Laws, against both *Incontinent* and *Idolatrours*
 ‘ persons hath been of late years, and yet is (wee
 ‘ all know) to say no more, slack enough, yet (Gods
 ‘ Holy Name be blessed for it) neither *Idolatry* nor
 ‘ *Whoredome* are at that heighth of shameless impu-
 ‘ dence, and impunity among us, that they dare
 ‘ out-brave our *Moseses*, and out-face whole Congre-
 ‘ gations, as it was in *Israel* ; But still, this is sure, no
 ‘ Plague but for sin : nor National Plagues, but for
 ‘ National sins ; So that albeit, none of us may dare
 ‘ to take upon us, to bee so farre of *Gods Counsel*,
 ‘ as to say for what very sins most this Plague is sent
 ‘ among us : yet none of us can bee ignorant, but that
 ‘ besides those secret, personal Corruptions which are
 ‘ in every one of us, and whereunto every ones heart
 is

is privy, there are many Publick and National sins, whereof the people of this Land are generally guilty, and is abundantly sufficient to justifie God in his dealings towards us, *when he judgeth us.*

I. Our wretched unthankfulness unto God, for the long continuance of his Gospel, and our Peace, our carnal confidence, and security in the strength of our wooden and watry walls: our riot and excesse, (the noted and proper sins of this Nation) and much intemperate abuse of the good Creatures of God, in our meats, drinks, and disports, and other provisions and comforts of this life. ‘ Our incompassion towards our Brethren miserably wasted with war and famine in other parts of the World, our heavy oppression of our Brethren at home, in racking the Rents, cracking the backs, and grinding the face of the poor: Our cheap and irreverent regard to Gods Holy Ordinances, of his Word, Sacraments, Sabbaths and Ministers, our wantonnesse and toyishness of understanding, in corrupting the simplicity of our Christian Faith, and troubling the peace of the Church, with a thousand niceties, novelties and unnecessary wranglings in matters of Religion: and to reckon no more, that universal corruption in Courts of Justice by sale of Offices, enhauncing Fees, devising new subtilties, for delay and evasion, trucking for expedition; making traps of petty pænal statutes, and but Cobwebs of the most weighty and material Laws.

‘ I doubt not, but through the mercy of God, many of his servants in this Land, are free from some, and some from all these common crimes in some good measure: But I fear me, not the best of us all, not a man of us all, but are guilty of all or some of them, at

‘least thus far, that we have not mourned for the
 ‘Corruptions of the times so feelingly, nor endea-
 ‘voured the reformation of them so faithfully, as we
 ‘might, or ought to have done.

Doctor *Gonge*’s words, in his plaister for the Plague are these :

That it may appear what just cause the Lord hath to poure out the Vials of his wrath among us, it will be a seasonable taske to take a view of our own times, and to observe, whether the fore-named sins may be found among us, for too truly it may now be said of this Land, of this City, there is wrath gone out from the Lord, the Plague is begun; in prosecuting this taske, I will follow the order before propounded; and bring those sins which have been proved formerly, to have provoked Gods wrath, to our times; 1. For Idolatry, though the bright light of the Gospel hath for many years dispelled the thick cloud of Popery, a detestable Idolatry, yet in many places that cloud gathereth and thickeneth again; I pray God it encrease not as that cloud which *Eliab*’s servant espyed, which though at first it were but a little one, like a mans hand, yet it grew to cover the whole Sky, and to cause much Rain; too many seducers are among us; too great countenance is given to them, wee Ministers have need to inculcate this Apostolical prohibition, flee from Idolatry.

2 For prophanation of Holy things and times, he is blinde that discerneth it not; he himself is too prophane, that is not in his Righteous soul vexed thereat. Prayer, Preaching, Sacraments, are altogether neglected, or very carelessly observed, as for the

the Lords day , it is in many places by many persons made the Devils day; it is not onely in act prophaned, but the prophanation therof too much countenanced, and justified.

3 For pollution of Profession , what advantage is thereby given to our adversaries; thence they take occasion of upbraiding us with our reformation; yea, the prophane among us, are hereby justified , for many Professors are every way as lewd and licentious as they , as vain in their attyre , as corrupt in their speeches , as wanton in their gestures, as deceitful in their dealings , as uncharitable in their censures , as unmerciful to the poor.

4 For ungrateful vilifying Gods mercies , I think our people exceed therein the *Israelites*, that dwelt in the Wilderness ; Heavenly Mannah, the Word of Life , that plentifully falleth among us, is by superstitious, schismatical, and prophane persons loathed; superstitious persons wish for *Queen Mariés* daies again, Schismaticks wish there had been no Reformation unless it had been better, the prophane, cry out of too much Preaching.

5 For Ministers perverting their Function , many among us exceed the false prophets among the *Jews*, none greater discouragers of the upright, none greater animaters of the Prophane, the greatest zeal which they use to shew , is in their bitter invectives against such as make most conscience of sinne, they are too great companions with the baser and lewder sort.

6 For trampling upon such as are fallen, so inhumane are many , as they do not onely stretch themselves upon their Beds, and drink Wine in Bowls , while their Brethren lye groaning under sore afflicti-

ons, (or like the Priest and Levite) passe by without succouring such as are not able to help themselves, but as *Job's* friends, charge them with hypocrisie, or like the *Jews* account them the greatest sinners; or as *Shimei*, rail on them, and so give them instead of a cup of Consolation, Vinegar and Gall to drink.

7 For conspiracy and consent in sin, when was there more then among us; great ones, mean ones, old, young, male, female, Magistrates, subjects, ministers, people, rich, poor, masters, servants, all of one minde, to disgrace integrity, and to countenance impiety, and iniquity; insomuch, as the Prophets complaint is too truly verified among us, he that refraineth from evil, maketh himself a prey.

8 For obstinacy in sin, who can open his mouth wide enough against mens stubbornness, they are impudent, and stiffe-necked, they have a whores forehead and will not be ashamed; they bid a kinde of defiance to God himself, as they abuse his Mercies, so they despise his Judgements. What Swearer, what Blasphemer, what Drunkard, what Adulterer, what Fornicator, what Oppressor, what Extortioner, what Usurer, what Deceiver is reformed by this Plague: So obstinate are people, as God had need to make the faces of the Ministers strong against their fore-heads.

9 For Infidelity, wee Ministers have too great cause to cry out, who hath believed our report? were not this sin so fast fixed in mens hearts as it is, much more comfort would be received from the Ministry of the Gospel, and much better obedience yeilded thereto.

10 For impenitency, it cannot bee denyed, but that many, yea, most are so settled on their sins, as they hate to be reformed, where are the true fruits of Repentance to be found? where shame, where sorrow for sin? where turning from sin? Men rather grow worse and worse, Gods Judgements harden their hearts, as they did the heart of *Pharaoh*, but he paid thorowly for the abuse of so much patience, if by any occasion their consciences be any whit rubbed, and they brought thorow fear and anguish, to promise amendment, they quickly shew that no true repentance was wrought in them, but it is hapned unto him according to the true proverb, the Dog is turned to his own vomit again, and the Sow that was washed to her wallowing again.

11 Apostacy, if first, wee consider inward Apostacy, (which is a decaying inward in former love of truth) too just cause of complaint is given, many have left their first Love, and become Luke-warm, as the *Laodiceans*. Thus, a ready way is made to outward Apostacy, which is an open renouncing of very profession of true Religion, as this whole Land did in *Queen Maries* Reign; It is much to be feared, that if the like occasion should be given, a like Apostasie would follow.

‘If these, and other like provocations of Gods
 ‘wrath among us, bee duely weighed, we shall see
 ‘cause enough to confess, that Gods wrath is justly
 ‘gone out against us, and that wee have deservedly
 ‘pulled this Plague on our own pates. It remains
 ‘therefore that wee thorowly humble our selves, that
 ‘wee lay open our sores before our merciful God,
 ‘that wee faithfully promise amendment, that wee
 ‘give

‘ give evidence of the intire purpose of our heart, in
 ‘ promising by answerable performance; but above all,
 ‘ for the present, that wee crave mercy of God, tho-
 ‘ row Jesus Christ, that hee may offer up his sweet
 ‘ incense to pacifie his Father, and cause his destroy-
 ‘ ing Angel to stay his hand.

*Quest. What good Orders God hath been pleased to blesse,
 either for the preventing, or, allaying of the Plague, in
 the fatal years, 1603, 1609, 1625, 1636. and
 are fit to bee observed by all good people at this time.*

1 **F**OUR Doctors at least, two Apothecaries, and
 three Chirurgions, were Pentioned for their
 own lives, and their Wives, to attend on persons
 troubled with this disease.

2 Neither men nor goods came from other places,
 without a Certificate of health, otherwise, they were
 either sent suddenly away, or put in the *Pest-house*,
 or some such place for forty daies, till the certainty
 of their soundness might bee discovered.

3 All the Statutes and good Orders, against Beg-
 gars, *Players*, Bowling-Alleys, Inmates, Tippling-
 houses, *Leasfals* (whereby the Infection might spread
 and disperse, by reason of the Sin, as well as the Com-
 merce and throng of Idle sort of Persons) and against
 the uttering of stinking Flesh or Fish, and musty Corn
 or Beer.

4 The Scavengers in general, and every House-
 holder in particular, tooke care for the due, and order-
 ly cleansing of the Streets and Private houses, every
 morning and night.

5 Doggs, Cats, Conies, tame-Pidgeons, and
 Swine;

Medela Pestilentiaë.

9

Swine, were destroyed about the Town, or kept so carefully, that no offence might come thereby.

6 The Funnels in Church Vaults, Slaughter-houses, and the depth of Graves were considered of.

7 The sweeping and filth of houses were daily carried away by the Rakers, and the Raker gave notice of his coming, by the blowing of a horne; and the Laystalls were removed as farre as might bee out of the City, and common passages; and no Night-man or other, suffered to empty a vault, into any Garden near about the City.

8 Two or more of the best in the Parish were sworn Examiners in their turnes for two months at least, to enquire and learn from time, to time, what houses in every parish were visited, what persons sick, (and of what diseases) as near as they could inform themselves, and upon suspition, to command restraint of accesse, until it appeared what the disease proved: and if any person were found sick of the Infection, to give order to the Constable, that the House should bee shut up, and if the Constable were remisse, or negligent, to give present notice thereof, to the Alderman, or to the next Justice of Peace respectively.

9 To every infected house, there were two watchmen, one for the day till 10. of the Clock at night, and another for the night till six in the morning, having a special care, that no person went in and out of such Infected houses, whereof they have the charge, upon pain of severe punishment.

10 Six Chirurgions were joyned to the Searchers, (who were women of the best reputation and skill that could bee procured) and allowed twelve pence a

C

body

body, for all they searched, out of the sick mans estate, being enjoined to attend the Examiners orders.

11 The Infected person was sequestred, and though hee dyed not, the house where hee sickned was shut up for a month after, the use of due preservatives taken by the rest; yea, the house of any person that visited any that were Infected, was shut up for certain daies.

12 All goods in Infected houses, were either to be burned, or if too good to burn, aired, and perfumed, and not either removed or sold, for six months after the Infection ceased in the House: All Brokers and Cryers of Apparel being restrained in that behalf upon pain of having their Houses shut up for forty daies.

13 None were to go out of an Infected house (except into the *Pest-house*, or a Tent, or to a house which the man occupieth either himself, or by Servants) without security given, that they shall not wander about till they bee sound, and that the attendance and charge about the sick person should bee observed in all the particularities thereof, and if one man kept two houses, his sick people shall not go into the house where the sound are, nor the sound, into the house where the sick are; the persons removed were to go by night, and keep in at least a week from all company, for fear of some Infection, at the first not appearing.

14 The dead of the Plague were buried at convenient houres, alwaies either before Sun-rising, or after Sun-setting, with the privy of the Churchwardens, or Constables, and not otherwise; and no Neighbours or Friends were suffered to accompany the

the Coarse to Church, or to enter the visited house, upon pain of having their houses shut up, and being close imprisoned, only the Minister might attend at a competent distance.

15 The Chirurgions, Searchers, Keepers and Buryers, were not to passe the streets, without holding a red Rod, or wand, of three foot in length in their hands, open and evident to bee seen, being not to go into any house but their own, or into that whereunto they were sent, or directed, forbearing all company, especially, when they have been lately used in any such business or attendance.

Quest. What course every Man and Woman should take particularly, to prevent being infected, and what good orders God hath been pleased to blesse for the preservation of every particular Man and Woman from the Plague, when it raged in the places they lived in?

In the years, 1603, 1609, 1625, 1630, 1636. when there were great Plagues in the City of London, these Directions given by the Colledge of Physicians, did a great deal of good.

1 For Correction of the Ayre.

FOR the Correcting of the Infectious Aire, it were good, that often Bone-fires were made in the streets, and that sometime, the Tower Ordnance might bee shot off, as also that there bee good fires kept in and about the visited houses, and their neighbours.

Take Rosemary dried, or Juniper, Bay-leaves, or Frankincense, cast the same upon a Chafing-dish,

and receive the fume or smoak thereof.

And to make fires rather in Pans, to remove about the Chamber, than in Chimneys, shall better correct the ayre of the houses, adding a piece of old Iron to the fire.

Take a quantity of Vinegar, very strong, and put to it some small quantity of Rose-water, ten branches of Rosemary, put them all into a Bason, and take five or six Flint stones, heated in the fire, till they bee burning hot, cast them into the same Vinegar, and so let the fumes be received from place, to place, of your house.

That the House be often perfumed with Rue, Angelica; Gentian, Zedoary, Set-wel, Juniper wood or berries burnt upon embers, either simply, or they may bee steeped in Wine Vinegar, and so burnt.

Perfume the house and all therein with this:

Slake Lime in Vinegar and aire the house therewith; burn much Tar, Rosen, Frankincense, Turpentine, both in the private houses, and in the Churches before Prayers.

By Perfuming of Apparel.

Such apparel as you commonly wear, let it bee very clean, and perfume it often, either with some *Virginia* Cædar burned, or with Juniper, and if any shall happen to bee with them that are Visited, let such persons, as soon as they shall come home, shift themselves, and ayre their Cloaths, in the open ayre for a time.

By carrying about of Perfumes.

Such as are to go abroad, shall do well, to carry Rue, Angelica, or Zedoary in their hands to smell to, and of those, they may chew a little in their mouths,

as they go in the street, especially, if they bee afraid of any place; It is not good to be over fearful, but it cannot be but bad, to bee over presumptuous and bold.

Take Rue one handful, stamp it in a Morter, put thereto Wine Vinegar enough to moisten it, mixe them well, then strain out the juyce with a peece of sponge, put a toast of brown bread therein, tye it in a thin cloath, bear it about to smell to.

Take the Root of Angellica, beaten grossly, the weight of six pence, of Rue and Worm wood, of each the weight of four pence, Setwel the weight of three pence, bruise these, then steep them in a little Wine vinegar, tye them in a linnen cloath, which they may carry in their hands, or put it into a Juniper box full of holes to smell to.

Or they may use this Pomander.

Take Angellica, Rue, Zedoary, of each half a dram, Myrrhe two drams, Camphire six grains, wax, and Labdanum, of each two drams, more or less as shall be thought fit to mix with the other things, make hereof a ball to carry about you, you may easily make a hole in it, and so wear it about your neck with a string.

The Richer sort may make use of this Pomander.

Take Citron-pills, Angelica seeds, Zedoary, red-Rose leaves, of each half a dram, yellow Sanders, *Lignum Aloes*, of each one scruple, *Gallia Moschata* four scruples, Storax, Calamint, Beusoni, of each one dram, Camphire, six grains, Labdanum, three drams, Gum Tragaranth dissolved in Rose-water, enough to make it up into a Pomander, put thereto six drops of spirit of Roses, inclose it in an Ivory box,

or weare it about your neck.

By inward Medicines.

Let none go fasting forth, every one according to their fortunes, let them eat some such things as may resist putrefaction, some may eat Garlick with butter, a clove, two, or three, according to the ability of their bodies, some may eat fasting, some of the electuary with figs and Rue, hereafter expressed: Some may use *London Treacle*, the weight of eight pence in the morning, taking more or lesse, according to the age of the party, after one hour, let them eat some other break-fast, as bread and butter, with some leaves of Rue or Sage, and in the heat of Summer, of Sorrel, or Wood-Sorrel.

Of the Physitians.

To steep Rue, wormwood, or Sage, all night in their drink, and to drink a good draught in the morning fasting, is very wholesome, or to drink a draught of such drink after the taking of any of the preservatives, will bee very good.

In all Summer-Plagues it shall bee good to use Sorrel sauce to bee eaten in the morning with bread, and in the fall of the leaf to use the juyce of Barberies with bread also.

Mithridate's Medicine of Figs.

Take of good Figs and Walnut-kernels, of each twenty four, Rue picked two good handfuls, of Salt, half an ounce, or somewhat better; first stamp your Figs and Wall-nuts well together in a stone Morter, then add your Rue, and last of all your salt, mixe them exceeding well: take of this mixture every morning fasting, the weight of sixteen pence, to children and weak bodies, lesse.

Or,

Or, Take twenty Wal-nuts pilled, fifteen Figs, a handful of Rue, three drams of Tormentil roots, two drams of Juniper-berries, a dram and a half of Bole-Armoniack; first stamp your Roots, then your Figs, and seeds, then add your Wal-nuts, then put to your Rue and Bole-Armoniack, and with them put thereto six drams of *London Treacle*, and two or three spoonfuls of Wine Vinegar, mixing them well in a stone Morter, and take of this every morning, the quantity of a good Nutmeg fasting, they that have cause to go much abroad, may take as much more, in the evening two hours before supper.

It is very good to take Tobacco, to eat Raisens of the Sun fasting, or to drink a pinte of Maligo in a morning against the Infection.

For Women with Childe, and Children, and such as cannot take the bitter things before prescribed.

Take Conserve of Roses, Conserve of Wood-Sorrel, of each two ounces, Conserve of Borrage, of Sage flowers, of each six drams, Bole-Armoniack, shavings of Hartshorn, Sorrel-seeds, of each two drams, yellow, or white Sanders half a dram, Safferon one scruple, sirrop of Wood-sorrel enough to make it a moyst Electuary, mixe them well, take as much as a Ches-nut at a time, once or twice a day, as you shall finde cause.

For the Richer sort.

Take the shavings of Hartshorn, of Pearl, of Coral, Tormentil-roots, Zedoarie, true *Terra-Sigillata*, of each a dram, Citorn-pills, yellow, white and red Sanders, of each half a Dram, white Amber, Hyacinth stone prepared, of each two scruples,

ples, Bezoar-stone, of the East Unicorns horn, of each twenty four grains, Citron and Orange pills candied, of each three drams, Lignum Aloes one scruple, white Sugar-candie, twice the weight of all the rest, mixe them well; being made into a dredg-powder; Take the weight of twelve pence at a time, every morning fasting, and also in the evening, about five of the clock, or an hour before supper.

With these Powders and Sugar there may bee made Lozenges, and with convenient Conserves they may bee made into Electuaries.

Bezoar-water or Treacle-water, is good both alone and in composition with these Antidotes.

London-Treacle is good to preserve from the sickness, as also to cure the sick, being taken upon the first apprehension, in a greater quantity, as, to a man two drams, and lesse to a weak body, or a Childe, in Cardus or Dragon-water.

Or, Take the finest clear Aloes you can buy, in colour like a Liver, and therefore called Hepatica, of both Cinamon and Myrrhe, the weight of three French Crowns, or of two and twenty pence of our mony; of Cloves, Mace, Lignum-Aloes, of Mastick, of Bole-Oriental, of each of these half an ounce, mingle them together, and beat them into a very fine Powder: of the which, take every morning fasting the weight of a groat in white-Wine and Water. Or,

Take a dry Fig, and open it, and put the kernel of a Wal-nut into the same, being cut very small, three or four leaves of Rue, commonly called herb-grace, a corn of salt, then roast the Fig, and eat it warme,

warmed, fast three or four hours after it, and use this twice a week. Or,

Take the powder of Tormentil, the weight of six pence, with sorrel, or scabious water in Summer, and in the Winter with the water of Valerian, or common drink, wherein hath been infused the fore-named herbs. Or,

One day you may take a little Worm-wood, and Valerian, with a grain of Salt: Another you may take seven or eight berries of Juniper, dried and powdered, with common drink, or with drink wherein Worm-wood and Rue, hath been steeped all night. Or,

Take the Treacle called *Diateffarum*, of light price, easie to be had. Or,

The Root of Ennula Campana taken in powder, with drink. Or,

A piece of Arras root, kept in the mouth, as men passe the streets. Or,

Take six leaves of Sorrel, wash them with water, and Vinegar, letting them lye in the said water and Vinegar a while, then eat them fasting, and keep in your mouth, and chew now and then, either Set-wall, or the root of Angelica, or a little Cinnamon, or four grains of Myrrhe, or so much of Rattle-snake root.

Of Medicines purgative.

It is good for prevention, to keep the body open, especially, with such things as are easie of operation, and good to resist putrefaction, as Pestilential Pills, &c.

Take Aloes two ounces, Myrrhe and Saffron of each an ounce, *Ammoniacum* half a ounce, make

D

them

them up into a mash with the juyce of Lemmons, or White-wine Vinegar, to keep the body open, a small pill or two will be enough, taken before Supper, or before Dinner.

But to purge the body, take the weight of a dram made into five, or six, or more Pills in the morning fasting, and that day keep your Chamber.

If you bee costive and bound in body, you may take a Glister made with a little boyled hony, and a little fine powder of salt, and so taken in at the fundament, and kept till it move a stoole. Or,

If you are poor, take Aloes the weight of six pence, put in the pap of an Apple, and if able to buy them, pills of Ruffus, to bee had in every shop.

Such as are tyed to necessary attendance on the Infected, as also such as live in visited houses shall do well to cause Issues to bee made in their left Arms, or right Legs, or both.

Blood Letting.

If the Patient bee full of blood and strong, let him bee let blood upon the Liver Vein, in the right arme, or in the *Median* Veine of the said arm, but bleeding and purging must bee used, the first day the Patient is sick, both to be forborn, in case any sores or spots appear.

Vomits.

To provoke a Vomit, take two ounces of zant oyle, or Wal-nut-oyle, a spoonful of the juyce of Celandine, and half a spoonful of the juyce of Radish-roots, or two spoonfuls of Oxymel of Squills, with posset drink, and oyle.

Expulsive Medicines.

The Plague is best expelled by sweating, caused by posset-Ale, made with Fennel, and Marigolds, in *Winter*, and with Sorrel, Bugloss, and Borrage, in *Summer*, with which at both times, *London Treacle* to the weight of two drams must bee mixed; and so lay themselves with all quietness to sweat one half hour, or an hour, if they be strong.

For the cure of the Infected, upon the first apprehension; Bur-seeds, Cucheneely, powder of Hartshorn, Citron-seeds, one or more of them, with a few grains of Camphire, are good to bee given in Cardus, or Dragon Water, or with some Treacle Water. Or,

Take Bur-seeds and Cucheneely, of each half a dram, or to a weak body, of each one scruple, Camphire five grains, mixe these with two ounces of Cardus or Dragon water, half an ounce of Treacle water, sirrop of wood-sorrel a spoonful, mixe these; give it to the Patient warme, cover him to sweat; you may give him a second draught after twelve houres, let him drink no cold drink; this posset drink or the like will bee good to give the Visited liberally. Or,

Take wood-sorrel half a handful, Marigold flowers half so much, shavings of Hartshorn three drams, a Fig or two sliced, boil them well in clear posset drink, let them drink thereof freely, you may put thereto a little Sugar. Or,

Take Citron-seeds six or eight, shavings of Hartshornes halfe a dram, *London Treacle* a dram, mixe them with two ounces of Cardus water, or with three ounces of the prescribed posset-drinke, drinke

it warme, and so lie to sweat. Or,

Take Sorrel-water five or sixe spoonfuls, Treacle water a spoonful, *London* Treacle a dram and a half, mixe them well, give it warme, and so lay the patient to sweat. Or,

Take Tormentil and Celandine-roots, of each four ounces, Scabious and Rue, of each a handful and a half, *London* Treacle a dram and a half, Bole-Armoniack half a scruple, put thereto a little Sugar, mix them well, let the party drink it warm, and cover him to sweat.

In Summer.

Take the juyce of Wood-sorrel two ounces, the juyce of Lemmons an ounce, *Diascordium* a dram, Cinnamon six grains, Vinegar half an ounce, give it warme, and lay the Patient to sweat; in case of fluxes of the belly or want of rest. Or,

Take an Egge, and make an hole in the top of it, take out the white and yolk, fill the shell with the weight of two *French* Crowns of Saffron, roast the said Egge, thus filled with Saffron, under the embers, until the shell waxe yellow; then take it from the fire, and beat the shell and Saffron in a Morter with half a spoonful of Mustard-seed. Take of this powder, a *French* Crown weight, and as soon as you suspect your self Infected, dissolve it into ten spoonfuls of posset Ale, and drink it Luke-warm: then go to bed, and provoke your self to sweating. Or,

Take one dram of the *Electuarium de Ovis*. Or,

Take five or six handful of Sorrel that groweth in the field, or a greater quantity, according as you will distill, more or lesse of the water thereof, and let it lye steeped in good Vinegar four and twenty hours,

hours, then take it off, and dry it with a Linnen cloath, and put it into a Limbeck, and distill the water thereof, and as soon as you finde your self touched with the sickness, drink four spoonfuls of the said water, with a little Sugar, and if you bee able, walk upon it till you sweat, if not, keep your bed, and being well covered, provoke your self to sweating. Or,

Take of the Root Butter-burre, otherwise, called Pestilent-wort, one ounce, of the Root of great Valerian a quarter of an ounce, of Sorrel an handful, boil all these in a quart of water, to a pinte, then strain it, and put thereto two spoonfuls of Vinegar, two ounces of good Sugar, boyl all these together till they be well mingled: Let the Infected drink of this so hot as hee may suffer it, a good draught, and if hee chance to cast it up again, let him take the same quantity streight way upon it, and provoke himself to sweat. Or,

Take Sugar of Roses four ounces, Ginger two ounces, Camphire an ounce, make these into fine powder kept in Butts with Wine, taking a dram at a time. Or,

Take of the powder of good Bayberries, the husk taken away from them before they be dried, a spoonful; Let the Patient drink this, well mingled in a draught of good stale Ale, or Beer, or with a draught of white Wine, and go to bed, and cast himself into a sweat, forbearing sleep. Or,

Take of the inward Bark of the Ash-tree one pound, of Wal-nuts with the green outward shells to the number of fifty, cut these small, of scabious and Vervain, each a handful, Saffron two drams,

pour on the strongest Vinegar you can get, four pints, let them a little boyl together, upon a very soft fire and then stand in a close pot well stopt all night upon the embers, after distill them with a soft fire, and receive the water close kept, give to the Patient laid in Bed, and well covered with cloathes, two ounces of this water to drink, and let him bee provoked to sweat, and every eight hours, during the space of twenty four, give him the same quantity to drink.

Care must bee taken in the use of these sweating Cordials, that the party Infected sweat two or three hours, if hee have strength, and sleep not till the sweat bee over, and that hee hath been well wiped with warm Linnen, and when hee hath been dried, let him wash his mouth with Water and Vinegar warme, and let his face and hands bee washed with the same: When these things are done, give him a good draught of broth, made with a Chicken, or Mutton, with Rose-mary, Thyme, Sorrel, succory, and Marigolds.

Or else Water-gruel, with Rosemary and Winter-savory, or Thyme, Pomado seasoned with Verjuyce, or juyce of Wood-sorrel; For their drink, let it bee small-beer warmed with a toast, or water boyled with Carraway-seed, Cardus-seed and a Crust of bread, or such Posset-drink as is mentioned before in the second medicine; after some nutriment let them sleep, or rest, often washing their mouth with water and vinegar.

These Cordials must bee repeated once in eight, ten, or twelve hours at the furthest.

If the party Infected vomit up his Medicine, then repeat it presently, or else give him two or three spoon-

spoonfuls of Vinegar of Squills, or Oxymel of Squills, with posset-drink, and then after proceed.

External Medicines.

Vesicatores applyed to the Arms, the in-side of the thighs, or about the bottom of the Calf of the Legg will draw forth the venome.

For the swelling under the ears, arm-pits, or in the groines, they must bee alwaies drawn forth, and ripened, and broke with all speed.

Pull off the feathers from the tails of living Cocks, Hens, Pidgeons or Chickens, and holding their bills, hold them hard to the Botch or swelling, and so keep them at that part, until they dye, and by this means draw out the poyson; It is good to apply a Cupping-glass or embers in a dish, with a handful of Sorrel upon the Embers.

To break the Humours.

Take a great Onion, hollow it, put into it a Fig, Rue cut small, and a dram of *Venice* Treacle, put it close stopped in a wet paper, and rost it in the Embers.

Apply it hot unto the humour, lay three or four one after another, let one lye three hours. Or,

Scabious and Sorrel roste in the Embers, mixed with a little strong leaven, and some Barrows grease, and a little salt, will draw it and break it. Or,

Take two or three rosted Onions, a Lilly root, or two rosted, a handful of scabious rosted, four or five figs, a piece of leaven, and a little Rue, stamp all these together, if it bee too drie, put to it two ounces of ovle of Lillies, or so much salt-butter, make a poultice, apply it hot, after it hath been three
or

or four hours, take it off, and burne it, and apply a fresh poultesse of the same, if it prove hard to break, add a little burnt Coperafs to the Poultesss. Or ,

Take the Flowers of Elders two handfuls, Rochet seed bruised one ounce , Pidgeons dung three drams, stamp these together , put to them a little Oyle of Lillys , make thereof a poultesss, apply it , and change it , as you did the former.

To Draw.

When it is broken, to draw it, and heal it, take the yolk of an Egge, one ounce of hony of Roses , Turpentine half an ounce , Wheat flower a little, London Treacle a dram and a half, mixe these well, spread it upon Leather , change it twice a day , or take *Diachylon cum Gummis*.

For the Carbuncle.

Apply an actual or potential Caутery, laying a defensative of Bole-Armoniack , or *Terra Sigillata*, mixed with Vinegar and the white of an Egge, round about the tumor, but not upon it.

Take three or four Cloves of Garlick , Rue half a handful, four figs , strong leaven, and the foot of a Chimney in which Wood hath been burnt, of each half an ounce , Mustard-seed two drams, Salt a dram and a half, stamp these well together, and apply it hot to the sore, you may put thereto a little Salt-butter , if it be to dry. Or this ,

Take Leaven half an ounce , Radish roots, the bigger the better, an ounce and an half, Mustard-seed two drams , Onions and Garlick roasted , of each two drams and a half, Venice Treacle, *Mithridatum* three drams , mixe these in a Morter , apply it hot thrice a day to the sore.

But

But these sores cannot bee well ordered and cured, without the personal care of a discreet Chirurgion.

Take of Scabious two handfuls, stamp it in a stone Morter with a Pestel of stone, if you can get any such, then put into it of old swines greace salted, two ounces, and the yolk of an Egg, stamp them well together and lay part of this warm to the sore.

Take of the leaves of Mallows, of Cammomel-flowers, or either of them, a handfull, of Lin-seed beaten into a powder two ounces, boyl the Mallow-leaves first cut, and the flowers of Cammomel in fair water, standing about a fingers breadth, boyl all them together, till the water bee almost spent: Then put thereunto the Lin-seed, of Wheat flower half a handfull, of Swines greace, the skins taken away, three ounces, of Oyle of Lillies two ounces. Stir them still with a stick, and let them all boyl together on a soft fire without smoak, until the water bee utterly spent, beat them all together in a Morter until they bee well incorporated, and in feeling smooth, and not rough, then take part thereof hot in a dish, set upon a Chafingdish of coals, and lay it thick upon a linnen cloath, applying it to the sore.

Take a white Onion cut in pieces, of fresh butter three ounces, of Leaven the weight of twelve pence, of Mallows one handfull, of Scabious, if it may bee had, one handfull, of cloves of Garlick the weight of twentipence, boil them on the fire in sufficient water, and make a poultesse of it, and lay it warme to the sore.

Another.

Take two handfuls of Valerian, three roots of
E Dane-

Dane-wort, an handful of Smallage or Lovage, seeth them all in butter and water, and a few crums of bread, and make a poultess thereof, and lay it warm to the sore till it break.

Another.

If you cannot have these Hearbs, it is good to lay a loaf of bread to it, hot, as it cometh out of the Oven, (which afterward shall bee burnt, or buried in the earth,) or the leaves of Scabious or Sorrel rosted, or two or three Lilly roots Rosted under embers, beaten and applyed.

Quest. Is it lawful to depart from our own place, and habitation in time of Plague?

Ans. Provided a man be not tyed by the Relation of a Husband to a Wife, a Father to his Children, a Master to his Family, a Governour and Over-seer of good Order in the place he lives in, and bee otherwise free, hee may fly. For,

1 **T**He departure of some may bee a means in an Infectious aire, to keep the Infection from violence; much fuel where fire is kindled increaseth the fervour and violence of the fire, multitudes of people to an Infected place, are as fuel to the fire of Pestilence.

2 Such by escaping, provide for their own safety, without prejudice to others; for what prejudice can it be, that such as are not by any particular Bond tyed to them that tarry, to leave those that are Infected?

3 The departure of some, may make much to the benefit and advantage of such as tarry, for they have the better opportunity of sending succour to them, this

this was one Reason why the people would not have *David* go into the field, that hee might succour them out of the City.

4 It is permitted to such, in time of Persecution to fly; yea, and in time of War, why not in time of Plague? the Plague is an immediate stroke of God, whereby such as he hath appointed to death are stricken.

Answ. I grant it to bee an extraordinary disease, but not immediate; The kinde of the disease, and the effects thereof on mans body, do shew, that it is no more immediate than many other diseases; if because such as are appointed to death, are stricken with it, means of escaping it might not bee used; no means for avoiding any Judgement might bee used; For the Infection of it, let experience determine that case.

Object. 2. *Is it a fruit of faithlesseness to shun the Plague.*

Answ. No more then to shun other dangers; men may indeed upon distrust fly; but that shews the frailty of the person, not the unlawfulnessse of the action.

Object. 3. *If some fly, all may fly, and so the sick left without succour.*

Answ. 1. Some are more bound to venture the hazard than others; as Magistrates, for keeping good orders, Ministers for feeding the soul, near of kindred for looking to their bodies; such as are under command, as Children and Servants.

2 Others are not so subject to Infection: as Aged.

3 Others are not of such use, but may better bee spared: as the poorer and meaner sort.

A discourse of fleeing or stay in the time of Pestilence, whether lawful for Ministers or People? By Bishop Hall.

HOW many hath a seduced conscience led untimely to the Grave? I speak of this sad occasion of Pestilence? The Angel of God follows you, and you doubt, whether you shall fly, if a Lyon out of the Forrest should pursue you, you would make no question, yet could hee do it unsent; what is the difference? Both instruments of Divine Revenge; both threaten death, one by spilling the blood, the other by Infecting it; who knows whether hee hath not appointed your Zoan out of the lists of this destruction, you say it is Gods visitation; What evil is not? If war have wasted the confines of your Countrey, you save your throats by flight, why are you more favourable to Gods immediate Sword of Pestilence; every Leprosie by Gods Law, requires a separation, yet no mortal sickness, when you see a noted Leper proclaim his uncleanness in the street; will you embrace him for his sake that hath stricken him, or avoid him for his sake, that hath forbidden you? If you honour his Rod, much more will you regard his Precept; if you mislike not the affliction, because hee sends it, then love the life, which you have of his sending; Fear the Judgement which he will send, if you love it not, hee that bids us fly when wee are persecuted, hath neither excepted Angel nor Man; Whether soever I fear, our guiltinesse, if wilfully wee fly not; But whither shall wee fly from God, say you? where shall hee not both finde and lead us? whither shall not our destiny follow us? Vain men,
wee

wee may run from our home, not from our graves; Death is subtil, our time is set; wee cannot, God will not alter it; alas, how wise wee are to wrong our selves? because death will overtake us, shall we run and meet him, because Gods decree is sure, shall wee bee desperate, shall wee presume, because God changeth not; Why do not we try every knife and cord, since our time is neither capable of prevention, nor delay: our end is set, not without our means, in matter of danger, where the end is not known, the means must bee suspected, in matter of hope, where the end is not known, means must bee used: Use then freely the means of your flight, suspect the danger of your stay; and since there is no particular necessity of your presence, know, that God bids you depart and live: You urge the instance of your Minister, how unequally, there is not more lawfulness in your flight, then sin in ours; you are your own wee our peoples, you are charged with a body which you may not willingly lose, nor hazard by staying; wee with all their souls, which to hazard by absence is to lose our own; wee must love our lives, but not when they are Rivals with our souls, or with others: How much better is it to bee dead, then negligent, then faithlesse: If some bodies be contagiously sick, shall all souls bee wilfully neglected? there can bee no time wherein good counsel can bee so seasonable, so needful, every threatning finds impression, where the minde is prepared by sensible Judgements.

When will the Iron hearts of men bow, if not when they are heat in the flame of Gods affliction, now then to run away from a necessary and publick good, to avoid a doubtful and private evil, is to run

into a worse evil then wee would avoid, he that will thus run from *Ninive* to *Tarshish*, shall finde a tempest, and a Whale in his way, not that I dare be an authour to any of the private vifitation of Infected beds.

I dare not without better warrant, no, whoever said, wee were bound to close up the dying eyes, of every departing Christian, and upon what-ever conditions to hear their last groans; if we had a word, I would not dilate of the success, then that there were cowardlines, which now is wisdom; is it no service that wee publicly teach and exhort, that we privately prepare men for death, and arm them against it? that our comfortable Letters, and Messages stir up their fainting hearts, that our loud voices pierce their ears afar; unlesse wee feel their pulses, and lean upon their Pillows, and whisper in their ears: *Daniel* is in the Lyons den; is it nothing that *Darius* speaks comfort to him thorow the Grates, unlesse hee go in to salute him, amongst those fierce companions? a good Minister is the common good, hee cannot make his life peculiar to one, without injury to many, in the common cause of the Church; hee must bee no niggard of his life, in the private cause of a Neighbours bodily sickness, hee may soon bee Prodigal, a good Father may not spend his substance on one Childe, and leave the rest Beggars. If any man bee resolute in the contrary, I had rather praise his courage, then Imitate his practice. I confesse, I fear not so much Death, as want of warrant for Death.

Quest. How far publick persons are bound to visit particular men under the Infection.

Ans. I Find no ground in sacred Scriptures to bind publick persons to hazard their life in particular mens cases, they are set over a society, not over one or two particular persons: Indeed every particular member of a Society, belongs to their charge, and they ought to do what they can to the good of every particular Member under their charge, so far as may stand with the good of the whole body, and prove no prejudice thereto. But if by visiting particular persons, they should bee Infected, and by that Infection their life taken away, would not this prove a prejudice and dammage to the whole body; Is it the way, is it the Calling, of a publick person to go into a particular mans House that is Infected? Private persons may every where bee found out competently enabled to do such duties as are requisite to bee done to such as are Visited with the sickness; or at least fit persons, that have not publick employments may bee chosen out, and set apart to visit the sick, in contagious places, to comfort them, and to see all things meet for them, duely performed.

Quest. And whether they may substitute others in their places?

Ans. **Q**uestionless difference may be put betwixt persons, some Magistrates are of such use in a Common-Wealth, as it is meet they bee, as much as lyeth in man, preserved from danger, on
this

this ground, When *David* the King would have gone out with his Souldiers to battel, the people answered : *Thou shalt not go forth, thou art worth ten thousand of us.* Wherefore eminent, excellent persons may bee exempted from abiding in dangerous places, and others substituted in their name and stead, to preserve peace, keep good order, and provide necessities; Provided, that they who are substituted bee able, and willing, to perform the duties whereunto they bee deputed: The like may bee said of Ministers, yea, of Husbands, Parents, Masters, and the like: to leave a Wife, a Childe, a Servant, Infected with an Infectious Disease, to the tendance of others that are fit and willing to do that duty, and faithful in what they undertake, is not to forsake wife, childe, or servant.

Quest. How bold Christians ought to bee in dangers in the time of a Plague, when they have a good calling.

A Good calling is that way wherein God by his Divine Providence setteth a man, and wherein hee hath appointed him to walk, in that way he hath given his Angels charge over him to keep him; where we have the Angels to Minister for us, and to encamp round about us; what need wee to fear? they will either keep us safe from danger in this world, or if it seem good to God, to take us out of this world, they will carry our souls into Heaven, as they did the soul of *LAZARUS*.

For Application of this point, it is requisite that wee bee well instructed by Gods Word, in the kinde of our Calling, whether it be lawful and warrantable,

Or

or no, as for extraordinary Callings, they must bee warranted by an extraordinary spirit, which is rare, if at all in these daies, but ordinary Callings, have their expresse warrant in Gods Word. As the Callings of Magistrates, Ministers, Souldiers, Husbands and Wives, Parents and Children, Masters and Servants, Nurses, and Helpers in all kinde of necessities; these may, these must in their place and calling expose themselves to danger, for performing the work which by vertue of their place belongeth unto them; Captains and Souldiers, must stand against Enemies, though thereby they endanger their lives; Magistrates must abide in Cities, and other places diseased or Infected with contagious Diseases, to see good order kept, to take order for supply of such necessities as are fit for all sorts, though by abiding there, they be in danger. So Ministers must abide in such places, to instruct, direct, comfort and encourage the people under their charge. So Husbands and Wives, being one flesh, must have such a tender respect each of other, as not to forsake one another for fear of Infection, or other like danger; Servants also, Nurses and others, that in such cases take upon them, or by publick authority, are appointed to bee helpers, to such as are Infected with the Plague, or any other contagious and infectious Disease, are bound to attend such persons, and abide by them, yea, though it bee with danger of their own lives; For it is necessary that such persons bee looked unto: to forsake and leave them, that are not able to help themselves, is more than barbarous inhumanity; it is necessary that some abide by them, who are more bound than they that have an especial Calling thereto: they

with greatest confidence may depend on Gods special providence for protection from Infection, if they be infected and dye, they with greatest comfort may yeild up their souls into Gods hands, as dying in that place wherein God hath set them, in these cases, God hath called them to venture their lives for their brethren, and thereby to give evidence of their true brotherly love.

Of old, Christians were so charitable in relieving such as were visited with the plague, as willingly they hazarded their own lives; for proof whereof, I will here set down, what *Dionysius* Bishop of *Alexandria* reporteth, in an Epistle to the Brethren in *Egypt*.

Many of our Brethren by Reason of their great love, and Brotherly Charity, sparing
Euseb. Hist. not themselves, cleaved one to another,
Eccle. l. 7. visited the sick of the Plague, and at-
c. 11. tended upon them diligently, cured them in Christ, which cost them their lives; and being full of other mens Maladies, took the Infection of their Neighbours, and translated of their own accord, the sorrows of their Neighbours, upon themselves, fulfilling indeed the Common saying: *That Friendship, is alwaies to be retained;* and departing this life, they seemed the off-scouring of others.

In this sort, the best of our Brethren departed this life, whereof some were Ministers, some Deacons, in great reverence among the common people; So that this kinde of Death for their great piety and strength of Faith, may seem to differ nothing from Martyrdome, for they took the dead bodies of the Saints, whose breasts, and faces, and hands, lay up-
wards,

wards, and closed their eyes, shut their mouths, and joyntly with one accord, being like affectioned, embraced them, washed them, and prepared their Funerals, their own being a little while afterward; in all likely-hood prepared by others, For the living continually traced the steps of the dead, the wicked on the contrary, scarce had the Pestilence among them, but they diverted themselves, and fled from their most loving and dearest friends, throwing them half dead in the streets; the dead they left unburied, to bee devoured of Dogges, to the end, they might avoid death, which they could not escape.

Quest. How men are to fly into the Country, or from one place unto another, in a time of Infection.

NO man should (according to the Physitians advice, 1603.) depart his house, except it were an house not inhabited, and to an house of such distance, as that hee may conveniently travel thither without lying by the way, much lesse that hee send his Children or servants; and this with the approbation of the Overseers, under their hands.

2 Such as removed into the Country, before their houses were Visited, had Certificates from the Overseers of the Parish, under their hands and seals, testifying that they were not Visited before their removal; by vertue whereof, they travelled the more freely into the Countrey, and were the more readily entertained.

3 Whosoever refused to stay within, when shut up, were to bee proceeded against as felons, if the sores were upon them uncured; and as Vagabonds, if they

they were not upon them.

4 The Master of each Family whereinto an Infectious person is privately received, and where-from hee privately steals, was severely punished.

King *James* his Proclamation and Order, against all such as held, a man should not fly from the Plague, because if it were decreed, a man should dye of the Plague, he could not escape it, and if not, hee need not fear it.

I Tem, If there bee any person Ecclesiastical, or Lay, that shall hold or publish any Opinions (as in some places report is made) that it is a vain thing to forbear resorting to the Infected; or that it is not charitable, to forbid the same; pretending, that no persons shall dye, but at their time prefixed: Such persons shall not onely be reprehended, but by Order of the Bishop, (if they be Ecclesiastical) shall bee forbidden to Preach, or being Lay, shall bee also enjoined to forbear to utter, such dangerous Opinions, upon pain of imprisonment, which shall be executed, if they shall persevere in that Errour: And yet, it shall appear manifestly by these Orders, that according to Christian Charity, no persons of the meanest degree, shall bee left without succour and relief.

Quest. *In what cases are the Godly involved in Common Calamities with the Wicked?*

Ans. The Godly are involved in the same Judgements with the Wicked,

1 **W**Hen they make themselves accessory to the Common Provocations, that pull down Common Judgements, *Rev. 18. 4.* Nay, the sins of Gods People, do (especially in this case) more provoke

provoke him unto outward Judgements, than the sins of his professed Enemies; because they expose his Name to the more contempt, *2 Sam. 12. 8.* And are committed against the greater love, *Amos 3. 2.* And God hath future Judgements for the wicked; and therefore usually beginneth here at his own Sanctuary, *Ezek. 9. 6. 1 Pet. 4. 17.*

2 When the wise God knoweth, that greater evils would befall them, if they should then escape; see *2 King. 23. 29. 2 King. 22. 20.*

3 When the just Lord will shew the fierceness of his Wrath, how far the Wicked hath provoked him, to aggravate the Judgement, he taketh away therewith, who are as Chariots and Horsemen, while they remain, thus was good *Jonathan* taken away, who if hee had lived, might have been a means of preserving the House of *Saul* from utter ruine; Though *David* had been King, the death of Righteous *Jonathan* much aggravated the sin of *Saul*, and the Judgement that followed thereupon.

4 When the Lord to whom vengeance belongeth, will give the wicked an occasion to expect sure and fore vengeance, then hee maketh his Saints a sign, and an example unto them; thus hee caused a Lyon to slay the man of God, that was seduced by a lying Prophet, to transgress the Word of God. In this case saith the Apostle, Judgement must begin at the house of God; and if hee first begin at us, what shall bee the end of them that obey not the Gospel of God?

5 When good men who have preserved themselves from publick sins, do yet fall by publick Judgements, yet there is a great difference in this seeming

equality, the same affliction having like the Pillar that went before *Israel*, a light side towards Gods People, and a dark side towards the *Agyptians*; God usually recompencing the outward evils of his people, with more plentiful evidences of inward and Spiritual joy, a good man may be in great darknesse as well as a wicked man, but in that case, hee hath the Name of God to stay himself upon, which no wicked man in the world hath; *Isa. 50. 10.* The Mettal and the Dross go both into the fire together, but the Dross is consumed, the Mettal refined, so it is with Godly and Wicked Men in their sufferings, *Zach. 3. 3. 9. Eccles. 8. 12, 13.*

Quest. How the Godly may avoid the Judgements brought upon the Wicked.

THey that would avoid the Judgements that fall on the Wicked, must avoid communion with them; For this end, did God cause an Ark to bee made for *Noah* and his Family to go into, from the old World, that so they might bee preserved from the general Deluge, and sent his Angels, to bring *Lot*, and such as belonged to him, out of *Sodom*; to this purpose, the People of God were advised to remove out of the midst of *Babylon*, and to deliver every man his soul, which advise is also given, in regard of Spiritual *Babylon* to come out of her, and that on this ground, that they receive not her Plagues; Saints by separating themselves from the Wicked in time of Judgement, shew their care to use what means they can for preventing mischief, which is a point of wisdom, commended by the Holy

ly Ghost, who giveth this note of a Wise man, *A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.* This care of using means for safety, and in the use of means, to depend on God for his blessing, is well pleasing to God. God had promised that none in the Ship with *Paul* should be lost; yet when some of the ship-men were about to leave the Ship, *Paul* said, *Except these men abide in the ship, ye cannot be saved.* All lawful and warrantable means are the visible hand of God's invisible Providence: to reject or neglect means, is to refuse to take God by the hand when he reacheth it out unto us, and to follow his visible direction.

It is therefore foolish presumption, rather than a prudent resolution, either to accompany those that are as it were in the fire of God's judgement, or not to go from them when a fair and warrantable opportunity is offered. This is taxed as a point of folly in *Lot's* sons in Law. *Jehosaphat* too much failed herein; he heard the Prophet say that *Ahab* should fall at *Ramoth Gilead*, and yet he would accompany him thither; it had almost cost him his life: yet hath God his wayes and means to deliver the righteous, in the forementioned cases, and all other cases whatsoever. As,

1. By visible preservations of them from external judgements: as *Ebed-melech* was preserved.

2. By taking them from the evil to come. This was before exemplified in good *Josiah*.

3. By ordering the judgement so, as it proves a means to them to honour God the more, and to do more good to such as are better prepared to accept the good which they do. Thus was *Ezekiel* carried away

away to *Babel* in the first Captivity, that he might prophesie in *Babylon* to the Jews there, who were counted good Figgs in comparison of the Jews that were at *Ferusalem*, who were as evil Figgs.

4. By making the judgement a means of their peace, honour, and eternal prosperity in this world. Thus the captivity of *Daniel*, and his three companions; and of *Esther* and *Mordecai*, was a means of higher honour, and greater advancement, than they could in all probable conjectures have attained unto in their own land: They were also thereby special Instruments of doing much good to the Church; and their names by that means are more honourable to this day in the Church of God.

5. By taking them by an external judgement from earth to heaven, where they live being dead; yea, by making the judgement a means to free them from eternal damnation, of such as by some extraordinary judgement dyed (for 'tis said of them, *many sleep*) the Apostle saith, *When we are judged, we are chastened of the Lord, that we should not be condemned with the world.* Blessed be that sword, though it be the sword of a mortal enemy, that openeth a passage in the body for the soul to enter into heaven. And blessed be that sickness, though it be the Plague, that thrusteth the soul out of the bodies prison, to celestial glory and eternal life: and they may say, we had perished, if we had not perished.

Be not affrighted, O ye righteous ones, be not affrighted over-much at the judgements, though they be terrible judgements, which fall out in the world; though by reason of the multitudes of wicked ones among whom ye live in this world, ye be every one
forced

forced to complain and cry, *Woe is me that I sojourn in Mesech, that I dwell in the Tents of Kedar: and to wish and say, O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people: yet can the Lord single you out, and when he comes to sweep with the besome of destruction, set you aside, and as a few precious Jewels in the midst of a great heap of rubbish, sift them out, and preserve them safe to himself, when the rubbish is cast away. It is said of Christ, that he will thorowly purge his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.* Men when they fan their corn cannot do it so thorowly clean, but that some chaffe or tares will remain with the wheat, and some wheat be cast out with the chaffe: witness the offal that remains after the best fanning that men can make: but God's fanning is a thorow fanning; not a grain, not a Saint shall be over-slipt. This is indeed most properly meant of the last fanning of the world at the day of Judgement: yet in the mean time doth the Lord take notice of every one of his, to provide for them, and in the most common and general judgements doth that which in his wisdom he seeth to be fit for them. When *Elijah* thought he had been left alone in *Israel*, God knew many more, yea he could tell the just number of them: Thou mayest therefore, O faithful one, say of the Lord, *He is my refuge and fortress, my God, in him will I trust. Surely he shall deliver thee from the snare of the Fowler, and from the noysome pestilence, &c.*

In the midst of Judgements pronounced against sinners that are obstinate, God doth reserve and proclaim Mercy unto sinners that are penitent. When a con-

sumption is decreed, yet a remnant is reserved to return, *Isa.* 10. 22, 23. The Lord will keep his Vineyard, when he will burn up the Thorns and the Bryers together: *Isa.* 27. 3, 4. When a day of fierce anger is determined, the meek of the earth are called upon to seek the Lord, *Zeph.* 2. 3. When the Lord is coming out of his place to punish the Inhabitants of the earth for their iniquity, he calls upon his people to hide themselves in their chambers, until the indignation be over-past; *Isa.* 26. 20, 21. the Angel which was sent to destroy *Sodom*, had withall a Commission to deliver *Lot*, *Gen.* 19. 15. God made full provision for those who mourned for publick abominations, before he gave order to destroy the rest, *Ezek.* 9. 4, 6. men in their wrath will many times rather strike a friend, than spare a foe; but God's proceedings are without disorder; he will rather spare his foes, than strike his servants; as he shewed himself willing to have done in the case of *Sodom*, *Gen.* 18. 26. *Moses* stood in the gap, and diverted judgements from *Israel*, *Psal.* 106. 23. Yea God seeks for such, *Ezek.* 22. 30. and complains when they cannot be found, *Ezek.* 13. 15. And if he deliver others for them, certainly he will not destroy them for others. However it go with the world, and with wicked men, it shall go well with the righteous; there shall be a sanctuary for them when others stumble, and they shall pass through the fire when others shall be consumed by it, *Psal.* 3. 10, 11. *Isa.* 8. 14, 15, 16. *Zech.* 13. 8, 9.

Reasons hereof are, God's Justice; He will not punish the righteous with the wicked; he will have it appear that there is a difference between him that serveth God, and him that serveth him not, *Gen.* 18. 23.

Mal. 3. 18. Gods love unto his people, hee hath Book of remembrance written before him, for them that fear him, and think upon his Name; *And they shall bee mine, saith the Lord of Hosts; In that day when I make up my Jewells, and I will spare them as a man spareth his own Son that serveth him, Mal. 3. 16, 17.* Here is a climax and gradation of Arguments, drawn from love in a great fire, and devouring trouble, (such as is threatned, *Chap. 4. 1.*)

‘ Property alone is a ground of care, a man would
‘ willingly save and secure that which is his own, and
‘ of any use unto him.

‘ But if you add to this, preciousness, that Increaseth
‘ the care; A man will make a hard shift to deliver a
‘ rich Cabinet of Jewels, though all his ordinary
‘ goods and utensils should perish, but of all Jewels,
‘ those that come out of the body are more precious
‘ than those that onely adorn it; who would not ra-
‘ ther snatch his Childe, than either his Kasket or
‘ his purse out of the flame? Relation workes not
‘ onely upon the affection, but upon the bowels; *Fer.*
‘ *31. 20.* And lastly, the same excellency that the
‘ word Jewel doth adde unto the word mine; the
‘ same esteem doth service, adde unto the Word,
‘ Son; A man hath much conflict in himself to take
‘ off his heart from an undutiful Childe, but if any
‘ bee more a Jewel than others, certainly, it is a du-
‘ tiful Childe, who hath not onely an Interest in our
‘ love, by *Nature*, but by *Obedience*.

‘ All these grounds of care and Protection for Gods
‘ People in trouble are here expressed, property,
‘ they are mine, in preciousnesse, they are Jewells,
‘ in relation, they are Sons, usefulness, they are Sons
‘ that serve.

Lastly, Gods Name and Glory: he hath spared his people in the midst of their provocations for his Names sake, *Deut. 33. 26, 27. Jos. 7. 9.* how much more, when they repent and seek his face? hee will never let it bee said, that any seeks his face in vain. *Isa. 45. 19.*

The way to be safe in times of trouble, is to get the blood of the Lamb upon our doors: All troubles have their Commission and Instruction from God, what to do, whither to go, whom to touch, whom to pass over. Bee Gold, though the fire come upon you, you shall keep your Nature, and your Purity still. It should be every mans chief businesse to clear up the evidences of his particular title and relation unto this great Governour of the world: and this will bee the surest means to set us above the *fear*, or *hurt* of all outward changes.

Wee see with what artifice and compliance men will insinuate themselves, into the affection of those, (who according to the several revolutions) are advanced into places of power. Of how much greater advantage would it bee, to get an interest in his favour, who doth, and shall alwaies, Rule over the Sons of men, having all times at his disposal, out of whose hands, no strength or policy, shall ever be able to wrest the sway and dominion of things?

It cannot but afford strong consolation, unto every true Believer, to consider, that hee who hath the chief influence in all these great changes, and variety of events in the world, is both *his God*, and *his Father*. How would it compose mens mindes and thoughts otherwise disquieted, and dejected, either by want of this evidence, or by the neglect of ap-

applying it to enjoy such an assurance of an Interest in God, as to have him for their strength and refuge, though the Earth bee removed, and the Mountains bee carried into the midst of the Sea, though the waters thereof roar, and be troubled, and the Mountains shake with the swellings thereof, so that there can bee no distresse, against which there was not a refuge and an escape for them, when Penitent, unto some promise or other. Against *Captivity*, when they be in the Land of their Enemies, I will not cast them away, nor abhor them; *Levit. 26. 44.* Against *Famine and Pestilence*; If I shut up Heaven that there bee no Rain, or if I Command *Locusts* to devour the Land, or if I send Pestilence among my People; If my People which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked waies; then will I hear from Heaven, and will forgive their sin, and will heal their Land, *2 Chron. 7. 13, 14.* Against sicknesse, the Lord will strengthen them upon the bed of languishing, and make all his bed in his sickness; *Psal. 41. 3.* Against poverty, when the poor and needy seek water and there is none; I the Lord will hear them, *Isa. 41. 17. Psal. 68. 10.* Against want of Friends, when my Father and Mother forsake mee, then the Lord will take mee up, *Psal. 127. 10. Psal. 72. 12.* Against Oppression and Imprisonment; hee executeth Judgement for the Oppressed, he looseth the Prisoners, *Psal. 146. 7.* Against whatsoever Plague or trouble, *1 King. 8. 37, 38, 39.* Hee is the God of all consolation, how disconsolate soever a mans condition is in any kinde, there cannot but within the compass of all consolation, be some one, or

other Remedy at hand, to comfort and relieve him.

Mixture of the godly with the wicked is a stay of Judgement. When God was about to destroy *Sodom*, he saith to *Lot*, *haste thee*; I can do nothing till thou be gone. Good *Josiah* was a stay of those judgements which God had threatned to bring upon *Jerusalem* for the sins of *Manasseh*. Had there been but ten righteous men in *Sodom*, surely it had not been then destroyed when it was: *Abraham* intimates the reason hereof in this Rhetorical communication with God, *Wilt thou destroy the righteous with the wicked? That be far from thee: Shall not the Judge of all the world do right?* The supreme Lord of all hath such respect to his faithful ones, as he will rather spare many wicked ones for a few righteous ones, than destroy a few righteous ones with many wicked ones.

Behold here a means of God's patience and long-suffering in the world: which is that mixture of holy ones with the elect, and were such as are sanctified taken out of the world, soon would there be an end of all. Many Nations, Cities, Towns, and other Societies are spared for some faithful Saints therein. This surely is the reason of God's much forbearance towards this Land, this City of *London*, and other places in this Kingdome. There is a remnant of righteous persons, these hold up their hands to God ordinarily and extraordinarily: to their persons, to their prayers hath the Lord such respect, as they do in a manner hold him, as *Moses* held God when it was in his mind utterly to destroy all the children of *Israel* that came out of *Egypt*. God gave to *Paul* all them that sayled with him. It is said that a little before *Heidelberg* in the Upper Palatinate was taken, their faithful Ministers were all taken away. O

O the ungratefulness of the wicked in the world, thorow God's favour to the Saints here and there dispersed in the world; they that live and enjoy any comforts in the world, are beholding to those Saints for their peace, plenty, safety, honours, wealth, liberties, livings, and life it self: yet in the world who more hated, scorned, reproached, evilly entreated, and persecuted in the world? Is not this more then monstrous ingratitude?

But how beholding to God are these Saints, to whom the Lord (who is beholding to none) beareth such respect, as not onely to spare them, but, for their sakes, those among whom they live?

Wishes & Warnings

It is the duty of every man to be true to his word, and to keep his promises. This is the first and most important rule of conduct. If a man is not true to his word, he cannot be trusted, and he will lose the respect of his fellow-men. Therefore, let every man be true to his word, and let him keep his promises. This is the only way to gain the confidence of others, and to live in peace and harmony with them.

The second rule of conduct is to be honest. A man should never tell a lie, or do anything that is dishonest. Honesty is the best policy, and it is the only way to gain the respect of others. Therefore, let every man be honest, and let him do nothing that is dishonest. This is the only way to live in peace and harmony with his fellow-men.

The third rule of conduct is to be kind. A man should never be cruel, or do anything that is unkind. Kindness is the best policy, and it is the only way to gain the love of others. Therefore, let every man be kind, and let him do nothing that is unkind. This is the only way to live in peace and harmony with his fellow-men.

The fourth rule of conduct is to be brave. A man should never be cowardly, or do anything that is unbrave. Bravery is the best policy, and it is the only way to gain the respect of others. Therefore, let every man be brave, and let him do nothing that is unbrave. This is the only way to live in peace and harmony with his fellow-men.

The fifth rule of conduct is to be patient. A man should never be impatient, or do anything that is impatient. Patience is the best policy, and it is the only way to gain the respect of others. Therefore, let every man be patient, and let him do nothing that is impatient. This is the only way to live in peace and harmony with his fellow-men.

The several names the Greeks and Latines gave the Plague : describing also two sorts of this contagious Sickness.

THat which we call in English the Plague, is known in Latin by *Pestis* or *Pestilentia*, in Greek *Λοιμός* or *Λοιμός*, *Pernities seu exitium*, a deadly fretting. Our English word signifieth, a sharp Punishment of what kinde soever. In that sense, we read many were the *Plagues* inflicted on the *Ægyptians* : We are apt, when offended by any, to say, *Well, I will plague you for this*. *Hippocrates* calleth this distemper, *Νόσος ἐπιδημικός*, *Morbus epidemicus*, an universal or popular Disease. Thus much for the name : in the next place take notice, there are two sorts of *Plagues* ; the one *simple*, the other *putrid*. The simple Plague is the very influence of the striking Angel, executing the vengeance of God on the bodies of men. This kinde of Plague ariseth from no distemper of blood, putrefaction of humours, or influence of Stars, but falleth meerly from the stroke of God's punishing Angel (such were the *Plagues* of old, as you may read in *Exodus* 12. & *Numb.* 11. 16, 25. also *2 Samuel* 24. *2 Kings* 19.) whereof some die suddenly, without any precedent or foregoing complaint, or conceit of infection. Others again, though they be sick before they die, yet their first taking hath been after an extraordinary manner. Some whereof I have talkt with, who have ingenuously confest, they at their first infection felt themselves manifestly stricken, being sensible of a blow suddenly given them; some on the head and neck; others on the back and side, &c. sometimes so violently, that they have been

as it were knockt down to the ground, remaining for a time senseless, whereof some have died instantly, others in a short time after; and those that did recover, escaped without humane help or means. For this kinde of Plague, as it is rare, so it is by all art of man incurable. Therefore no method but Repentance, no medicine but Prayer can avert or heal this stroke. Of all Antidotes for the body, that Triacle is the best esteemed which is made of the flesh of earthly Serpents: but for the soul, that only which is made of the blood of the brazen Serpent, which was lifted up on the Cross for our sins. He that by a lively faith applieth the benefit of our blessed Saviours sufferings to the *Plague-sore* of his soul, shall undoubtedly recover, (if not health here, yet) heaven hereafter. The putrid Plague is a popular Feaver, venomous and infectious, striking chiefly (when first seizing the body) at the very heart, and for the most part is accompanied with some swelling, which is either called a Blain, a Borch or Carbuncle; or else with spots, called *Gods Tokens*. This comes of putrefaction of blood and humours in the body, which it pleaseth God sometimes to make the instrument of his punishing justice, mixing it with the simple Plague before-mentioned. This putrefaction may be caused by the influence of the Stars, who do undoubtedly work upon all sublunary bodies. For Astrologers are of opinion, that if *Saturn* and *Mars* have dominion (especially under *Aries*, *Scorpius*, and *Capricorn*) a Plague or Pestilence is shortly to be expected: Or, if these two (before-named) most malevolent Planets be in opposition to *Jupiter*, according to the Poet:

*Cœlitus imbuitur tabe diffatilis aura,
Mars quando objicitur falcitonensq; Jovi.*

When *Mars* in opposition is to *Jove*,
The Air will be infected from above.

The winds likewise are led into their motions by the Starry-course; the Planets (especially the Sun) by extracting the earths exhalations (which are the substance of the windes) do set them so on work: And the windes, some are naturally wholesom, others unwholesom. The South-winde blowing from the Meridian, is of nature hot and moist, and full of showers. Now when by the influence of the Stars this winde bloweth long, and bringeth continual rain, it causeth much moisture in all airy and earthly bodies; and so much the more, by how much the milder it is. This moisture being in such abundance, cannot be digested nor attenuated by the Suns beams or heat, and therefore settling together, it must needs putrifie; and that so much the sooner, because the heat of the Sun (not being able to extract all) doth inflame what remains; by which inflammation the putrification becomes the greater. In this manner are the windes in cause: and moreover, they do sometimes transfer the contagion from one Region to another; as *Hippocrates* affirmeth the Plague to be brought over the Sea from *Æthiopia* into *Greece* by the South-winde. Now if the Stars be pestilentially bent against us, neither Arts nor Arms, Perfumes nor Prayers, can prevail with them; who have neither pity, sense, nor power to alter their motions appointed them by the Omnipotent Creator.

But he that commandeth their course, and altereth them at his pleasure ; he that made the Sun and Moon stand still for *Joshua*, and drew the Sun ten degrees back for *Hezekiah*, and caused the Stars to fight in their courses against *Sisera* ; he, and he alone is able to heal all infections that can arise from their influences. Other causes there are also of this putrid Plague ; namely, corrupt and unwholesom feeding, all sorts of unsavory stench, proceeding either from Carrion, Ditches, rotten Dunghils, Vaults, Sinks, nasty Kennels and Streets (strewed with all manner of filth) seldom cleansed. Wherefore I cannot but justly applaud the prudence of the right Honourable the present Lord Mayor, in taking so much care, and giving such strict order, that the kennels and streets be very frequently swept and kept sweet, every one throwing fair water before his own door thrice a day, to cool as well as cleanse : A good primary way for prevention of any ensuing general infection : he wisely advised that said, *Principiis obsta*, Hinder beginnings. These foetid smells (as I said) are the maintaining causes of the contagion after it is begun.

Corpora fœda jacent, vitiantur odoribus aere.

If stinking bodies lie, then hence I see,
The Air will with their stench corrupted be.

So likewise the unseasonableness of the weather, *Quum tempestiva intempestivè redduntur*, saith *Hippocrates* ; When the weather is unseasonable for the season of the year, being hot when it should be cold, (very hot one day, and in the like measure cold the next) moist

moist when it should be dry, and so on the contrary. Now this kind of Plague is by Art curable, in as many as God pleaseth to bless the means to: For this therefore I intend to prescribe a course of Physick, such as both my much reading, and also my practice and manifest experience in this *Sickness* hath preferred to my best approbation; wherein I will first open the way of preservation; after that, shew the signes of being infected; and lastly, the course of cure.

who are most subject to infection.

IN the way of preservation, it is first necessary to be considered, Whether the Plague be infectious or not; and then, who are most or least subject (according to natural reason) to receive this infection. This putrid Plague is (as I have said in the definition) venomous and infectious, best known by experience. By venom or poyson, the Reader is to understand something that hath in it a dangerous subtle quality, that is able to corrupt the substance of a living body, to the destruction or hazard of the life thereof. This working is apparent in this Sickness, by his secret and insensible intinuation of himself into the *vital Spirits*; to which, as soon as he is gotten, he sheweth himself a mortal enemy, offering with sudden violence to extinguish them. His subtle entrance, his cruelty, and swift destroying; the unfaithfulness of his *Crisis*, and the other Prognostick signes, with the vehemency, grievousness and ill behaviour of his symptoms, do all declare by manifest proofs his venomous quality: For in this disease the Urine and sweat have a loathsome and abominable savour, the breath stinks and is noisom;

noisom; ill colour'd spots, pustles, blisters, swellings, and ulcers full of filthy matter arise in the outward parts of the body; such, as no superfluity or sharpness of humours, nor any putrefaction of matter (without a venemous quality joyned with it) can possibly produce. Now though this Disease may be acknowledged by the Learned to be venemous, yet some ignorant persons may say it is not infectious. To satisfie such, I define Infection or Contagion to be that which infecteth another with his own quality by touching it; whether the *Medium* of the touch be corporeal, spiritual, or an airy breath. Of this kinde there are divers Diseases that are infectious, though not so deadly as the Plague: As the Itch and scabbiness, Warts, Measels, Small-pox, and that which is venereal too, called *Morbus Gallicus*; these by rubbing and corporeal touches do infect: Also sore eyes do by their spirituous beams infect others eyes; and the Ptsick or putrified Lungs, do by their corrupt breath infect others that are sound. But the Plague infects by all these wayes; and such sick bodies infect the outward Air, and that Air again infects other bodies: for there is a seminary tincture full of a venemous quality, that being very thin and spirituous, mixeth it self with the Air; and piercing the Pores of the body, entreth with the same Air, and mixeth it self with the humours & spirits of the same body also: For proof of this, experience giveth us to understand, that Garments, Coffers, nay walls of Chambers will a long time retain any strong scent wherewith they have been fumed. Now the scent is meerly a quality, and his substance is the Air, which is also the *vehiculum* wherein it is seated and conveyed. So doth the
Pesti-

Pestilent infection take hold, though not sensibly (for the strongest poysons have little taste or smell) yet certainly, as experience testifieth; for garments and household-stuff have been infected, and have infected others. As *Fracastrinus* tells of a furr'd Gown, that was the death of twenty five men in *Verona* (when that City was visited) who one after another wore it, thinking still they had aired it sufficiently. And if *Alexander Benedictus* may be believed, feather-beds will keep the Contagion seven years. Other experiences we have also of living Poultry, which being applied to the sores, were taken away dead, though no ways crushed or hurt in the least. But say some, Then why is not one infected as well as another? I have eaten in the same dish, drank in the same cup, and have lain in the same beds with infected persons, and then too, whilst their sores were running; yet never had the Plague in my life. By way of answer, there may be two special causes for this: The first and principal cause, is the protection of the Almighty, which preserves some as miraculously, as his justice strikes others dreadfully. Thus through his mercy he often preserves those that with faithful and conscionable care do their duties like Christians about the sick, being warrantably called thereunto, and not thrusting themselves either presumptuously or rashly into the business, without a just and reason-rendring cause: for God hath given his Angels charge over us, to keep us *in all our ways*, such as may be esteemed lawful. In the next place, every pestilential Contagion is not of the same nature, nor hath equal conformity with every constitution, Age, or manner of live: for some Contagion is apt only to infect the sanguine complexion,

xion, some the cholerick, some the phlegmatick only ; some children, some youths, some those of ripe age, some antient people ; and where the seminary tincture hath no analogie, there will be none or very little infection. And first, those are most apt to be infected that have thin bodies and large open Pores, and whose hearts are so hot, that they need much attraction of Air to cool them ; also they whose veins and vessels are full of gross humours, the venemous matter being thick, and therefore unapt to breath through the Pores, their putrefaction is increased by the inward heat, and so driven to malignity, and thence on-ward to a pestilent quality. Hence those bodies that are moist and full of phlegmatick humours, whose veins are straight (and therefore apter to intercept then entertain those well-concocted juices that would make the purest blood) and the thickness of whose skin denyeth the transpiration of excrements ; these are easily polluted and infected. And such are women, especially women with child ; for their bodies are full of excrementitious humours, and much heat withal, which is as oyl and flame put together. Also Virgins, that are ripe for marriage, are apt to receive infection ; and being stricken, seldom or never escape without great means : *Quia spirituosum semen in motu eum sit facile succenditur ; vel quia intus detentum facile corrumpitur, & in veneni perniciem abit.* Their blood being hot, and their seed retain'd for want of copulation, the one will soon be inflam'd, the other corrupted ; from thence infection. Also young children, in regard of their soft, tender, and moist bodies ; and likewise, because as their meats are moister, so they feed with more appetite then judgement. Likewise, the

the more pure and delicate complexions, whose blood is finer and thinner then others, is so much the more apt to receive mutation; and the Contagion insinuates it self with more facility into all the humours; but first and most easily into blood, choler next, more slowly into phlegm, but very seldom into melancholy. Those that are very costive, and have not a frequent propensity to make water; for the noisom vapours that are by these excrements engendred, make the body apt to infection. Those that fast too long (their bodies being empty) receive more Air in then they let out; and (their spirits being weakened for want of due nourishment) they have less strength to resist the Contagion. On the other side, gluttons and drunkards (let them argue what they will for the filling of the veins, as they use to say, to keep out the evil Air) can never be free from crudities and distempered blood, which easily takes infection, as *Hippocrates* testifies; *Corpora impura quo magis aluntur, eo magis leduntur*; impure bodies, the more they are nourished, the more they are endangered. Poor people, by reason of their great want, living fluttishly, and feeding nastily and unwholesomly on any food they can with least cost purchase, have corrupted bodies; and of all others, are therefore most subject to this Sickness. At this present, most of those houses which are infected, are the habitations of poverty, in some obscure close place in the Suburbs; as towards *St. Giles's*, &c. One house I know more especially by *Curfitors-Alley*, where the Man, his Wife and Childe liv'd in a Room that look'd more like, for bigness, a great Chest then any thing else: They had not space enough (according to the vulgar saying) to swing a Cat in;

so hot by reason of the closeness, and so nastily kept besides, that it even took away a mans breath to put his head but within the doors. In this house, all this little family died lately, in two dayes. The childe dying suddenly, the neighbours were afraid to come near them. The man having languished a long time, for want of Air, as well as money, and he not able to stir out, and none coming to his relief, dyed quickly after. The woman being as big with child as she could tumble, seeing her child dead on the one side, and her husband in his cloaths on the other, and forsaken by all, fell in labour and dyed too, instantly. A very true and sad accident, which doubtless was occasioned by their loathsom living, but perfected by the cruelty of those that lived near them. Furthermore, nearness of blood and kindred, by sympathy of nature, is another aptness. But old folks, whose bodies are cold and dry; confident spirits, whose very courage is an Antidote, if they keep their bodies clean by a regular course of life; and those that have the Gout, in whom the nobler parts of the body do expel the noxious humours to the ignobler, have the same benefit of non-infection; as Milch-nurses have, because their children suck the evil juices from them with their milk. These are in the way likely to escape; but if the Nurse be infected, the childe cannot recover it. Lastly, they who keep themselves private, or have Issues, Ulcers, Hæmorrhoids, or women that have their courses abundantly, are least subject to infection; because the hurtful humours are by those means drained away.

*What things are to be observed by every man that is
desirous to preserve himself from the infe-
ction of the Plague.*

BY discovering to you the six strings of *Apollo's*
Viol, I shall shew wherein consisteth the whole
harmony of Health; which are Air, Meat and
Drink, Repletion and Evacuation, Exercise and Rest,
Sleep and Watching: and lastly, the passions of the
Minde. If these be in tune, the body is sound; but
any of these too high wrested, or too much slack-
ned (that is, immoderately used) makes a discord in
Nature, and puts the whole body a jarring.

*Aer, Esca, Quies, Repletio, Gaudia, Somnus ;
Hæc moderata juvant, immoderata nocent.*

Air, Meat and Rest, Repletion, Joys and Sleep;
As they are us'd, an healthful body keep.

Or thus :

Sleep, Joys, Repletion, Resting, Air and Food;
Immoderate are bad, if moderate good.

Air we shall first begin with, since it is that we
draw in with our breath continually, and we cannot
live without it one minute; for it is the food of our
spirits, and therefore we had need take heed that the
Air we draw be pure and wholesom. The whole
stream of opinion runs upon a cold and dry air; so
commending the North and East windes as most

wholesom, and condemning the hot and moist air engendred by the South and West windes, as the fittest matter for infection, because most apt to putrefaction. So *Galen* affirmeth, saying, That the hot and moist constitution of the Air doth most of all breed pestilential diseases. From his mouth many modern Authors have learned to speak the same thing: yet we know, that the hot and dry weather also may cause a contagious air. *Titus Livius* mentioneth in his Decades, that *Rome* was so infected by an hot and dry distemper of the Air. It is not out of my remembrance, that the Summer 1624. preceding the great Sicknes, was an extreame dry and parching Summer: I pray God this Summer prove not a Mother to a like Contagion. Now to avoid the mischiefs of an unwholesome air, take *Hippocrates* his counsel (in his Treatise of humane Nature) walk abroad as little as may be, and as much as may be shun passing by any place infected; but by no means would I advise any to flie, though the Sicknes should spread all over the City: For, in the last great Visitation, many with *Dædalus* did put on wings, that with *Icarus* dropt down by the way. Only my counsel is this: Should the Sicknes increase, let every one keep himself as private as he may; shun throngs of people, and all wet, close, and stinking places; walk not abroad before, nor after Sun; keep moderation between heat and cold in all things: yet rather incline to heat a little, because of drying up superfluous moistures. Let not your houses be pestered with many Lodgers; and it is best for those that are able, to have change of Beds and Chambers to lie in, that the air in them may be kept free and sweet. Keep every Room daily very clean, and

let

let there be no fluts corners; let not water stand so long in any vessel as to putrifie, which in hot weather it will soon do. Make fires every day in every-room, in quantity according to the largeness of the room, and the temperature of the weather: perfume them in cold and moist weather with Frankincense, Storax, Benjamin, Pitch, Rozin, Lignum-Aloes, Lignum Rhodium, Juniper-wood, or the Berries; in hot and dry weather, with Rose-water on a hot fire-shovel, or some such like cool fume, in a perfuming-pot: strew the windows and ledges with Rue, Worm-wood, Lavender, Marjoram, Peniroyal, Costmary, and such like, in cold weather; but in hot, with Primroses, Violets, Rose-leaves, Borage, Bugloss, and such cooling scents. For garments, avoid as much as may be, all leather, woollen and furr; also velvets, plush, and shag; but chuse such as may be watered, as chamlets, grograms, &c. for their gumminess excludeth infectious air best: shift your shirt often, and cloaths also; and before you put them on again, perfume them well: be sure you take care that you buy not old cloaths, bedding, or such like stuff; for the garments of infectious persons deceased, are usually put to sale, which oftentimes prove very dangerous to the buyer. Carry in your mouth a piece of the Pill of Citron or Lemmon; a Clove is of excellent use to that purpose: forget not to carry in your hand a Lemmon stuck with Cloves, sweet Marjoram, Lavender, Balm, Rue, or Worm-wood, and thereunto smell frequently: I should commend for your use Camphire, because it is accounted an excellent cool fume for ill airs; but I would have those that have cold and weak stomacks to beware thereof, since such are very much weakened by

by the use of it. Though *Dioscorides* and *Cardan* commend Galbanum, burning of leather, and smelling to horse-dung; yet my advice is to eschew unfavoury smells and stinking odours; judging what are sweet and pleasant more proper, because they dilate, restore, and comfort the spirits, whereas the contrary do contract, and by repugning them, weaken the faculties.

What manner of Diet is to be observed for self-preservation.

THe next thing which we shall handle for preservation, is the due observation of diet for meat and drink. Let your meat be always good and sweet, temperate, betwixt hot and cold, and not too moist or flashy, easie of digestion, and such as makes the best blood: if your purse cannot purchase Turkey, Capon, Pullet, Partridge, Pheasant, Pidgeons, Larks, Black-birds, Thrushes, Finches, &c. (all which afford as much wholesom nourishment to the body, as pleasure to the taste) feed then on Beef, Mutton, Lamb, Kid, and Rabbits, &c. Of Fish, which should be eaten but seldom, although of the best kinde, those I approve, are fresh Salmon, Trout, Barbel, Shrimps, Plaice and Flounders, (when they are firm) Smelts, Mackerel, Gudgeon, Mullet, Soal, Gurnard both gray and red, Lobster and Cray-fish: but Eeles and Lampreyes, and all such as delight in mud, are to be avoided. Turkeys and Hens-eggs are very good. Oyl and Butter are kindes of Antidotes against venom. Let those who have hot constitutions, drink sometimes Butter-milk or Whay; but more especially if it be clarified with cool hearbs: eat not fruits at any time,
but

sparingly ; and then too, those which are, as Cherries, Plumbs, and Goosberries, before they be full ripe ; also Peaches, Quinces, Pomegranads, Oranges, Lemmons, Medlars, Cervices, Mulberries, Rasps, Strawberries and Currans, which being not ripe, are astringent, but at full maturity do loosen the body. But of Wall-nuts, Filberts, and Small-nuts, the elder are the better : dried fruits are also good, and so are Pease, Beans and Artichoaks, which may be used sometimes by lean and spare bodies. The best roots, are Onyons, Leeks and Radishes, for in these is great power and vertue against venom, yet offensive to hot heads and weak eyes. Of hearbs, Mints, Rosemary, Sage, and Thime, and Rue, with those hearbs afore-mentioned. For sallets and sauces, Burrage and Bugloss, Violets, Fennel, and especially Sorrel, Olives also and Capers. As a Plant, let me not forget to mention the inexpressible vertues of Tobacco, the fume whereof hath been approved the molt sovereign Antidote against pestilential Contagion : The truth hereof is in a great measure of late confirm'd by the practise of the most eminent, now taken for this very reason, by the advice of the best of Physicians now extant, though not long since slighted and prohibited : a pipe taken fasting in the morning is the best time. These following likewise have an excellent property in them for this purpose : Vinegar, Verjuice, juice of Lemmons and Oranges, which for their dryness resist putrefaction ; and for their coolness, Feavers. Beware of Cabbages, Coleworts, Lettice, Pompions, Musk-mellons and Cucumbers ; for they are very dangerous meats in contagious times : neither can I approve of any other roots then

Garlick

Garlick for rustick bodies ; and for others, only Onions, Leeks and Radishes, as I said before. Let your flesh be roasted, for that is the wholesomest way of dressing it. Either fry or boyl your fish : as for drink, you must take but as little as may well be born, of the best and purest. Wine is the best liquor for weak stomachs and aged people : but let not youth meddle therewith, lest it breed in them inflammations, after which follows putrefaction, which is a fit host to entertain such an ill guest as the Pestilence. Wheaten bread of a day old, and a little leaven'd, is absolutely the best for healthy people : light biscuits also with anise-seeds are very good. I cannot prescribe the strict quantity of eating and drinking , since I know not how to stint every mans stomach ; wherefore I shall let season, place, and custom bear some sway in these things ; only beware of cramming satiety, since meat and drink immoderately taken, cause sickness ; for from thence arise crudities, which breed new diseases. Therefore let *Avicen* advise you in these words : *Rise alwayes from meat with some remaining appetite ; for within a little time, as soon as the meat first eaten beginneth to digest, hunger will then cease.* And hence it is, that some greedily following the sence of their appetite only, over-charge their stomachs ; even to vomiting, before they feel themselves satisfied ; because though the vessel be over-full, yet appetite is not appeas'd , till concoction hath begun her work upon that which is already received. Others may be taxed for the like immoderate drinking, so excessive therein, that it may be said of them, as *Valerius Aurelianus* the Emperor was wont to say of *Borofus* a Spaniard ; *Such are born not to live, but to drink.* The Dutch may yield
up

up their Seas of drinking, and strike sail to the *English*, acknowledging themselves interiour to us in every thing. Men now adayes care not, though they lose their own good names, provided they may get new ones; as *Dam-me Blades & Hectors*, who rise to drink, then drink to fall: after this, sleep of necessity, and ere they are half sober, fall a drinking, and be drunk again. If any of that luxurious Sect be at this time sober, let them but listen to the testimonies of learned experience, & they wil tel them into what bodily dangers they do plunge themselves, by this detestable disorder: For of all Diseases, as *Paulus Egineta* affirmeth, the overcharging of the vessels is the worst. Wine moderately taken, increaseth natural heat, as being its proper aliment; and so the best meats taken in the same manner, afford the purest nourishment. But hear what *Avicen* saith, laying down the dangers that follow over-Repletion, in these words; *Eating much nourisheth not, but fills the body with crudities and draw humours; stops the Pores, weakens the powers of nature, causeth putrefaction, mixed Feavers, short breath, Sciatica of joynt-aches.* Of drinking thus he speaks: Much drinking of wine in sanguine and cholerick complexions, over-heats the blood, and causeth choler to superabound; and by too much Repletion of the veins and vessels, there may follow a hot Apoplexy and sudden death. A tragical example whereof we lately had, of two, who having drunk a very large quantity of Sack, would notwithstanding go to the Ale-house; where out of a bravado they drank, in Beer, thirty Cans a-piece: coming home, they both instantly dyed. The suddenness of their death, made some suspect that they died of the Plague; and thereupon the house was shut

K

up;

up; whereas it was no otherwise then a meer mis-
 prision of the true cause. What *Avicen* hath said of
 wine, may be applyed to all other strong drinks. I
 hope these lines will keep such men the soberer in
 this dangerous time; and in that sober tune, the time
 may touch their heart-strings so, that sobriety may let
 in religious meditations (which continual drunken-
 ness hath lock'd out of doors) and then repentance
 may draw them to God, and him nearer to them, and
 at last become new creatures: which the Father for
 his Sons sake grant. In the mean time, let those which
 are well, eat the afore-prescribed flesh; but the sick,
 the juices of them rather, because aliment must be
 made more easie and quick for their supply. Let the
 flesh be boyled till all the vertue of the meat be boyl-
 ed out, and then the broth to be strained hard, that
 the flesh may be left juiceless, so will all the strength
 of the meat be in the broth; which you may spice
 with some of these powders following.

Take of red Saunders, half an ounce; Cinnamon,
 three drams and half; Saffron, half a dram:
 make them into a fine powder.

Or else make a powder thus:

Take of Cinnamon, half an ounce; Cloves and
 Saffron, of each half a dram; red Coral, two
 scruples: and the weight of all in Sugar.

Let all be more sparing in diet now, then at other
 times; eat little, and drink less; but never go out of
 doors fasting: But first, take an Antidote, of which
 there are several; some whereof, for their excellency,
 I shall here nominate,

The

<i>Theriaca Andromachi.</i>	} Venice-Triacle.	
<i>Theriaca Londinensis.</i>		} London-Triacle.
<i>Mithridatum Damocratis.</i>		} Mithridate.
<i>Electuarium de ovo Imperatoris.</i>		
<i>Antidotus magna Matthioli.</i>		
<i>Confectio liberans.</i>		
<i>Diascordium.</i>		

Of any of these take the quantity of a Nutmeg ; and of *Confectio Alkermes*, and *Confectio de Hiacynto*, the quantity of an hazel-nut : Or, you may take a powder, called *Pulvis contra Pestem Montagnanæ*, half a dram at a time ; or, half an ounce of Angelica-water, or *aqua Theriacalis*, either with white-wine, and a few drops of the juice of a Lemmon ; or, *aqua Bezoartica Langii*. *Aqua cœlestis Matthioli*, for the richer sort, with a drop of oyl of Vitriol, in half an ounce of either. But for such as love not the taste of physick, and had rather take their Antidote in form of Pills then otherwise, let a skillful Apothecary make this Mass of Pills following.

Recip. *Zadoaxie*, *Ligni Aloes*, *Agrimonie*, *Croci*, *Aristolochie rotunde*, *Dictamni*, *Gentiane*, cort. *Citri*, semp. *Citri*, ana scrup. 1. *Coriandri prepar.* *Tormentille*, *Santali rub.* *Corallii rub.* *Spodii*, *Myrobalan. Emblic.* ana drach. 2. *Terræ sigillat.* drach. 2. *Boli-Armeni*, drach. 3. cum *Syrupo ex Acetositate Citri* fiat *Massa*.

Of which 10, 15, 20. or two shillings grains may be taken at once, in one, or two, or three Pills, as the

person can swallow them in bigness. Those that are offended with the heat of Triacle, or other of the hot Antidotes above-mentioned, may use this Opiate of *Palmarius*; which is excellent for hot complexions.

Recip. *Flor. Bugloss. Boraginis, Cariophyllorum, Ros. rub. horum separatim conditorum, ana unc. l. Terre Lemnie, Boli-Armeni, Scobis Cornu Cervicis, ana drach. 2. Margarit. prepar. drach. 1. Ambari grisci, scrup. ʒ. surup. de succo Bugloss. q. s. fiat Opiata. S. A.*

The Dose is the quantity of a Nutmeg.

An especial care must be had, that women with childe be not over-heated with common Antidotes; therefore theirs must be only of *Terra Lemnia*, *Bole-Armoniack*, *Harts-horn*, *Conserves* and *syrrups* of *Roses*, *Violets* and *Betony*, or a little *Mithridate*, with twice as much conserve of *Burrage* or *Bugloss*; likewise the species *de gemmis frig.* or of *Diamargar. frig.* in *Burrage*, *Bugloss*, and *Carduus-water*: Or else such may have this Antidote made for them.

Recip. *Cornu Cervi, Cinamomi, nucis Mosch. Santalorum omnium, ana drach. 1. Rad. Angelice, Tormentille, Enulecamp. ana drach. ʒ. f. pul. subt.*

Then take *Conserves* of *Burrage* and *Bugloss*, each three drams, with the like quantity of *syrrup* of *Lemons* and dry'd *Roses*, *f. conditum f. a.*

There is nothing fitter or better for young children then *Bole-Armoniack*, or *Terra Lemnia*, with a little of the root of *Tormentil*, or *Citron-Pills*, made into fine powder, and mixed with their meats, butter and broths for their break-fast. And because they are

not

not much to be tampered with by internal Medicines, anoint the region of their hearts with the oyl of Hypericon every morning and evening, or with oyl of Scorpions, or oyl of or else let them commonly wear next their skin, over their heart, such a Quilt as this:

Take of red Roses two drams, red Saunders, red Coral, and Spodium, of each one dram; Zedoary, Lignum-Aloes, Cinamon, Cloves, Citron-Pill, Saffron, of each half a dram.

Sew it up in a piece of red Sarcenet, or Callico; moisten it with a little Rose-vinegar, so heat it, and apply it warm; and when it begins to be dry, moisten it, and after the same manner heat it again.

Always observing this following direction.

When you suspect a childe to have the worms in a contagious time, use not worm-feed, nor those common trifles, but order it as in danger of infection; for that disease coming of so much putrefaction as it doth, is as apt to receive contagion, as tinder to take fire; give it therefore 10 or 20 grains of this powder following.

Take of Harts-horn one dram, Citron-Pill, roots of Angelica, and Tormentil, Rheubarb, and Coralline, of each half a dram.

Make all into a fine powder, and give the aforesaid quantity in a little Carduus-water, sweetned with some sugar.

But you must be sure to abstain from all meat and drink for two or three hours after the taking of any of these Antidotes; and then eat a piece of bread and butter, strewed with a piece of grated Nutmeg,

or bread and Sallet-oyl spiced with the powder of Tormentil-roots, or a piece of bread sopped in white-wine, allayed with a little vinegar.

Let your dinner be about high Noon ; and then eat not of above two or three several dishes : Let your supper be about five or six in the evening, and then let one dish suffice ; for it is a pretty saying, and worthy of observation : *In the morning, a little is enough ; at noon, enough is but a little : but at night, a little may be too much.*

Go not to bed till three or four hours after supper, lest sleeping upon a full stomach, you hinder digestion. And so I bid good night to the second point of Diet.

The third Point, is Repletion and Evacuation. When you rise in the morning, rub your sides, arms, thighs and legs downwards gently ; your cloaths being on, comb your head and rub it, hake, spit, and blow your nose, to evacuate the excrements of your head and stomach ; then assay to make water, and to go to stool, and labour to bring your body to this daily custom ; for the body ought especially to be kept free from superfluities, saith *Galen, lib. 1. de differ. reb. cap. 4.* therefore if you be coltive, use some Suppository or Clister, and suffer not two whole dayes to pass without such evacuation.

It is necessary for every one (who hath so much understanding) that he learn to know whether he be Phlethorick or Cachochimick: if Phlethorick (that is, full of blood, as those that live in high feeding) it will appear by his high colour, full veins, pulse greater and more frequent then it used ordinarily to be, purfiness, heaviness and dulness of body, and such like signes :
if

if you be coltive, take a common Clister first; then be let blood according to the appointment of some skilful Physician, and so ordered afterwards according to Art.

If **C**acochimick, that is, full of gross and corrupt humours (which will appear by the paleness and ill colour of the face, defective strength, and the like) he must be well purged; which none but a Physician can safely prescribe, and that upon examination of his body and urine.

But as a general Rule, all do appoint some purging Medicines twice or thrice in a week, to keep the body free from the increase of superfluous humours; to which purpose the Pills of *Ruffus* (which may be had commonly in any Apothecaries shop) are very apt and good. But those that cannot take Pills, may have this syrrup made for them; which for its excellent vertue in this case, is called, *The divine Syrrup*.

Recip. Cort. Citri, Rad. Cappar. Berber. Santal. Rub. & Citrin, Spodii, ana drach. i. Carriophil. Borrage. Bugloss. Mellissa, Cichorei, ana unc. i. Acetosæ, Hepaticæ, Marrubii, ana unc. ss. Thymi, Epithymi, Scariole, Rhabarb. fol. Senæ, Rad. Polypodii, ana drach. i. Succorum Absynthii, Fumariæ, Ebuli, Plantaginis Myrobalanorum, Chebul & Citrin, ana drach. 6. cum Sacchari li. 2. ss. fiat Syrupus s. a. & cum Aceti succi Cydoniorum q. s. reddatur dulcè acidus.

Take two or three spoonfuls of this, more or less, as it works; but keep very warm, for it causeth sweat as well as seidge. In an old Manuscript, I finde this called *St. Ambrose his Syrrup*; the same a little altered,

tered, is in *Rhenodæus* his Dispensatory ; and he hath added two drams of *Diagridium*. Let men of judgement do as they please, I like it best as I have set it down. *Rhenodæus* gives it this title, (not acknowledging any Author) *Syrupus qui*, &c. It is a syrrup that cleanseth the body from superfluities, and by consequence doth strengthen and comfort the heart, brain, liver, and all other members.

Always observing, that you must forbear to take this syrrup that morning that you take your purging Medicine.

Women with childe must be kept soluble, only with milde Suppositories and gentle Clusters, wherein a little new-drawn Cassia is to be used; or else a milde Potion, made with some pectoral decoction, and a little Cassia ; for stronger Purgatives will endanger abortion : but these ought to be directed by a good Physician.

Young children also with a Violet-comfit (for a Suppository) dipped in sweet sallet-oyl, or else a little Cassia newly drawn, dissolved in a small draught of chicken-broth ; or a little Manna in the like broth, or in posset-drink. Beware of bathings, especially in open standing waters, within the Region of the air infected.

If Urine or *Menstrua* stop, repair speedily to the Physician for counsel : flie *Venus* as far as you may ; for in these times she hath but an ill name.

Sweat coming easily of it self, and within doors, (the house being well aired) is good, so it exceed not : but abroad it is dangerous.

Lastly, it is good to keep open all issues and running sores ; because nature will labour to expel any venom to such a Common-sewer.

The

The fourth Point is Exercise and Rest. As it is not good for us to addict our selves to laziness, lest we thereby increase those superfluous humours which are never wanting in bodies to foment diseases; so neither must we use (as little as may be) too great a violence in our labours or exercise, because it consumeth the best juices we have in our bodies, and spoileth our radical moisture: whereas moderate and convenient exercise (*ad roborem tantum, non ad sudorem*) if used in times and places, and seasonable, doth stir up, nourish and preserve the greatest and best assistant to life, natural heats, helping concoction and evacuation.

The best Exercise is walking, with a little stirring of the arms; the time, in the morning; and the place, either in a pure air abroad, or in a purified air at home, in some large room, where is little or no company, by the heats of their bodies and breaths to distemper and corrupt the air. But at all times beware of taking cold; for great colds and rheums do easily turn to putrid Feavers, and they as easily prove Pestilent.

The fifth Point, is Sleep and Watching. Sleep, either immoderate or unseasonable, hindereth digestion, and causeth crudities, quells the vital, and dulls the animal spirits: Watching also over-much, dries up and inflames the good blood, and weakens all the powers of nature.

Let your sleep therefore be seasonable, and not superfluous; not upon your dinner, unless custom commands it; and then take it but napping, for half an hour or so, sitting in a chair upright.

Three hours at least after a light supper go to bed;
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where let five or six hours suffice for sleep; lie conveniently warm, the chamber-doors and windows being shut to exclude the night-air: but beware of sleeping or lying on the ground or grass; for the nearer the earth, the more deadly is the air. And the immediate stroke of the cold vapours rising from the ground, is very dangerous at all times.

The sixth Point of Diet, is passions of the minde. All kindes of passion, if they be vehement, do offer violence to the spirits; yea, though they be of the better and more natural sort.

As laughter (if unbridled) doth run even life out of breath, and greatly perplexeth the body; insomuch as the breast and sides are pained, the breath is straitned, and sometimes the soul it self is (as I may say) laughed out of her skin.

For so it is recorded of *Chrysippus*, that only upon the sight of an Ass eating figgs, he brake into such an unmeasurable laughter, that he fell down and died.

And *Zeuxis* that excellent Painter (who made a most curious beautiful picture of the Spartan *Hellen*) upon the sight of a very ill-favoured old woman, burst out into such a profuse laughter, that he laughed himself to death.

Now this is a disease of the Spleen, called *Risus Sardonius*, with which there be many of my acquaintance not long since grieved.

But sometimes immoderate joy lives not to the age of laughter, when it bindes the vital spirits so close together, that it choaks the heart instantly; for so *Sophocles* the Tragedian, receiving a wonderful applause of the people for the last tragedy he wrote, was so overjoyed at it, that he became a Tragedy himself, and died upon it.

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The like is recorded of one *Rhodias Diagoras*, who when he saw his three sons all at one time crowned with victory at the Olympian games, ran to meet them; and while he embraced them in his arms, and they planted their garlands on his head, he was so overcome with joy, that he turned their Ensignes of victory into the Penons of his Funeral.

On the other side, sorrow afflicts the heart, disturbs the faculties, melts the brain, vitiates the humours, and so weakens all the principal parts; yea, sometimes sinks the body into the grave.

As *Adrastus* King of the *Argyves*, being told of the death of his son, was taken with so violent sorrow, that he fell down and died immediately.

Anger is also so furious a passion, that it violently disturbs the spirits and faculties, as appears by the shaking and tossing of the body to and fro, the fiery sparkling of the eyes, the colour coming and going, now red, now pale; so that all the humours appear to be enflamed (especially choler) and the spirits hurried this way and that way; sometimes thrust outward, and presently haled in again: by which violent motions, an unnatural heat in the spirits, and corruption in the humours are ingendered. Hereupon many times follow burning Feavers, Palsies, violent Bleedings, loss of Speech; and sometimes Death it self.

Nerva the Emperor being highly displeased with one *Regulus*, fell into such fury against him, that he was stricken therewith into a Feaver; whereof he died within a few dayes after.

Wenceslaus King of *Bohemia*, in a rage conceived against his Cup-bearer, would needs kill him presently with his own hand; but his indeavour was his own

deaths-man, striking him with a Palsey, that shook him shortly after into ashes.

Valentinianus the Emperor, in a fierce fury, would needs destroy the whole Country of *Sarmatia*; but his unruly rage brake a vein within, and his own life-blood ended his bloody design.

Fear likewise gathers the heat and spirits to the heart, and dissolves the brain, making the moisture thereof shed and slide down into the external parts, causing a chilness and shaking over all the body; and falling upon the gullet, makes one to swallow when they should speak: It abuses the fancy and senses, brings a Lethargy upon the organs of motion, and condemns the heart to deadly sufferings.

As *Cassander* the son of *Antipater*, upon the sight of *Alexander* the Great's Statue, was stricken with such a terror, that he could hardly make his legs leave trembling, so much as to carry him out of the place. This Fear hath in it a very strange operation, having bereav'd several of their senses, on others diseases; as a Feaver, &c. which Feaver hath afterwards turn'd into the Plague; so that this Fear, though it doth not arise from danger of infection, yet it will draw it on: how much more then doth the fear of the same cause work it? Instead of bringing Examples for the proof hereof, I shall only give you a Reason for it. Fear, of all Passions, is the most pestilently pernicious; for it enforceth the vital spirits to retire inward to the heart; by which retiring, they leave the outward parts infirm: as appears by the paleness and trembling of one in great fear. So that the *Walls* being forsaken (which are continually besieged by the outward air) in comes the *Enemy* boldly; the best *Spirits* that should expel

expel them, having cowardly *sounded a retreat* : In which withdrawing, they draw in with them such evil vapours as hang about the outward Pores, even as the sun draws towards it the vapours of the Earth. And hence it is, that fear brings infection sooner than any other occasion. This therefore, and all other passions, by a wise watching over our selves, be *beaten off*, whenever they but offer to *set upon us*. But these are *diseases* of the *soul*, whose *Physicians* are *Divines*. They must *purge out the love of this world*, and the distrust of Gods providence ; minister the *Cordials of Faith, Hope, Patience and Contentedness* ; and ordain the strict *Diet of holy Exercises*. We that are *Physicians* to the *Body*, are but *Chyrurgions* to the *Soul* ; we can but talk of *Topical Remedies*.

Thus have I run through the first part of my *Method*, which is the way of *Preservation* ; now shall I discourse on the second part, which is as followeth.

The Manner, Signs and Symptoms, of such that are infected by the Plague.

ITs usuall manner is, at the first infection, to strike at the heart, which is apparent by the sinking and languishing of the vital faculties ; the whole strength of the body is likewise suddenly turned into weakness, the *vital spirits* being greatly oppressed and discouraged : whereas the *animal* faculty commonly remains (for a while) in good plight, and perfect in the use of *Sense, Understanding, Judgement, Memory, and Motion*. The *Natural* faculty also is not so presently hurt, but there is *concoction* and all other functions performed by the *Liver, Stomack, Guts, Reins, Bladder*, and other parts,

parts, as *nature* requires : though indeed in a little time (the venom being very strong) these and the *brain* are also overcome ; as appears by the symptoms that follow , as *Lethargies, Frenzies, Vomitings, Fluxes, &c.* Take notice therefore, that as soon as the venemous matter strikes to the heart, the Contagion hath now found out the *Prince* of the *vital parts*, who, if he want *armour of proof* to resist (either of natural strength, or forged out by *Arts Cyclops*, the Physician) is presently taken *Prisoner* by his *venemous enemy* ; who soon after, takes possession of the arteries and veins. In this conflict, the *Pulse* (which useth to be the *truest intelligencer* of the *heart's* well or ill fare) becomes now languishing, little, frequent, and unequal. *Languishing*, by reason that native heat lessens, and a heat contrary to nature increaseth ; *little*, because oppressed ; *frequent*, from nature's strife ; *unequal*, partly from the Fever, and partly from the malignant vapour that besiegeth the heart. Concerning the Pulse, thus writes *Rodericus d Castro*, concerning the Plague that was at *Hambrough* : *Manus dum Medico porrigunt Pulsum, quodam modo retrahuntur cum tremore ; quod a veneno sit cor ipsum pungente, & signum mihi diutina experientia indubitatum est, ut eo solo sæpiissime pestilentem affectum cognoverim ;* That he observed the sick stretching out their hands to the Physician to feel their Pulse, they would after a certain manner pull them back again with trembling, which might be from the venom pricking the very heart ; which was an undoubted signe (he saith) by daily experience, by which alone he oftentimes knew a person infected pestilentially. From this ground did I finde another that never failed me : If in reaching out the hand the former signe appeared not, then if I suspected it to be
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the Plague, I would touch the Pulse something hard; and if it were the Plague, the hand would not fail to tremble and twitch back. The reason is, the stopping of the course of the pulse, drives the venom something back to the heart, by which is caused a kind of sudden Passion. The next *signe*, is the *enemies Ensigne* hung out at the *windows*, the eyes I mean; for then they will be various in turning, and sometimes fiery shining; the looks sad, and the face changing colour: which shew that the radical humours begin to waste, and the spirits to wax dry and enflamed. Then followeth *lightness* or *giddiness* of the head; *drowsiness*, and *bitter taste* in the mouth, which proceed from the superfluity of choler, aggravated by the mixture of the venomous vapours: vomiting likewise of vicious matter, being (according to the redundancy of any of the humours) of *flegme*, sometimes waterish; of *choler*, sometimes yellow or greenish; of *melancholy*, leaden or blackish. But this is from the virulency of the venom, vexing the *veins* and *fibres* in the *coat* of the *stomack*; not from any strength of nature to expel the poyson, as it appeareth, in that no ease, but encrease of accidents succeedeth the exoneration: after which follows a painful convulsion or hicker, by the progress of the venom working convulsively on the fibres of the stomach; shortness of breath also, and often sighing, shew the heart is inflamed, and would fain exchange the over-heated air within the body, for that which is cool without: then the spirits begin to faint and sink through the fierce gripe of the venomous vapour that now insults over the yielding heart. The external parts become cold and chill, while the internal are all over-hot with the inflammation of the bowels. By
this

By this time the venom is gotten up into the warrish humours of the *brain*, and infecting them, causeth *head-ach*, whiles the hot vapours (getting between the two mother-membranes) cause painful prickings there: whereupon followeth restlessness of the body, and *lack of sleep*; and upon these *frenzie*, except the brain be full of moisture; and the head is over-heavy and *Lethargick*; sometimes also the venom works it self from the substance of the brain into the *sinews*, causing *cramps* and *convulsions*. The *urine* is altogether untrue, therefore unworthy the fellowship of faithful signes; and the most faithful, are the *sores* and *spots* (if they be right) called *Gods Tokens*. But before we proceed to describe them, give me leave to express my sorrow, for what I had daily observation of abroad amongst unskilful Physicians, who frequently undertook the cure of the *Plague*, who knew no more then to sweat the Patient, and apply outward drawing Medicines to the *sores*, without knowing these symptoms here specified, absolutely material to the cure; without the knowledge of which, many a poor soul doth perish: All which I shall here reckon up, to see if I can deter *impudent Practitioners*, who dare without learning to enrich themselves, by filling graves and fatning Church-yards.

There is commonly,

1. A trembling of the heart, fainting or swooning.
2. A Feaver, though not easily discerned at first.
3. *Cardialga*, commonly called heart-ach.
4. Vomiting and loathing in the stomach.

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5. Extreame thirst, and vile taste in the mouth.
6. Head-ach, and pricking pains there.
7. Swimming or Vertigo.
8. Loss of memory, and foolish behaviour.
9. Want of sleep.
10. Delirium or Frenzie.
11. Convulsions or Cramps.
12. Lethargy, or extreame drowsiness.
13. Sharp pains in the ears.
14. Ophthalmia, or inflammation of the eyes.
15. Bleeding at the nose.
16. The tongue and mouth inflam'd and furr'd.
17. Spitting of blood.
18. Squinansy.
19. Pleurisie.
20. Very short breath, and continual sighing.
21. Dry Cough.
22. Jaundise.
23. Swelling of the Belly, with external pain.
24. Cholick and Iliack passions.
25. Extreame costiveness.
26. Worms.
27. Flux of the Belly, either Lienteria or Diarrhæa.
28. Bloody-flux.
29. Swelling of the Testicles very painfully.
30. Suppression of Urine.
31. Extreame heat, and pain in the back.
32. Swelling of the feet and legs with intolerable pain.
33. And sometimes such immoderate sweat, horribly stinking, that it doth affrighten the Physician from his course of sweating the Patient; and yet for all this sweat, the deadly danger increaseth.

And not one of these *symptoms* can be cured by the common *Method* of such cases, because of the *venemous quality* is mixed with them. But when I had well informed my self of these things, and saw how little they were regarded by others, I was much amazed to see, with what peaceable consciences some men went a killing: And I began to doubt, whether it were not better for a man to be at peace *with ignorance*, then to carry his trembling heart in his hand, as I did all that time: yet still it pleased God to bless my labours and counsels; so that in what place soever I came into, which was infected, a very small number failed under my advice. But to go forward. I must enlarge my self a little in the discovery of the faithfullest and most apparent signes (which are the *Botch*, the *Blain*, the *Carbuncle*, and the *Spots*, called Gods Tokens) because the Searchers do sometimes mistake. The *Botch* is a hard *tumour*, rising in the glandulous parts, called the *Emunctories*; which are in three places on each side of the body, *viz.* under each ear (or sometimes under the jaws or chin) in the arm-pits, and in the groynes. This tumour lies sometimes very deep in the flesh, only to be found by feeling; nay, sometimes also scarcely to be felt: but if you touch the place, there is pain. But for the most part, it swelleth out to the bigness of a Nutmeg or Wall-nut; yea, even to the size of a mans fist: also sometimes it is round, sometimes oval, sometimes long and slender as ones finger. I have seen a Lad of ten years old, that had one risen in his left arm-pit, which ran from thence backward to the shoulder-blade, making a semicircle thereon; and so turning downward towards the back-bone, as if under the skin had been laid a good big cord, in the form

form almost of a circle; the youth was not heart-sick but at the first taking: and it so pleased God to bless the means I applied, that this tumour sunk again, and vanished without any suppuration. But some again, are flat, broad, and spreading, even over half the breast, which I have seen; they are of colour various, according the humour predominant at the first; it is commonly moveable, but grows afterwards more moderate and fixed: it riseth for the most part with a pricking pain; and as it grows greater, is more dully painful, and seems to the Patient as a weight or burden. It cometh of a venemous matter, putrifying and poysoning the blood, which is thick, gross, and excrementitious of it self, and something flegmatick: Nature therefore strives to drive forth this venom into the Emunctories, which are the sinks and receptacles of excrementitious humours. When they rise under the jaws, they shew the strength of the brain; the arm-pits, of the heart; and in the groynes, of the Liver. According to the quantity of the humour infected, so the Batches are bigger or lesser, and more or fewer in number: and according to the malignancy of the humour, are their colours whiter, redder, more bluish or blackish; whereof the later are still the worse. The Blain is a kinde of Blister, somewhat like one of the Swine-pox, of a straw-colour for the most part, but sometimes of a bluish or leaden colour, but then it is apt to turn to a Carbuncle; and when it runneth, affords filthy matter of the like complexion. Round about the Blister there is a red fiery circle (yet nothing so fiery as that of the Carbuncle) the whole taking up the bredth of a groat or six-pence: I have seen of the breadth of a large shilling, but very

rarely. These will rise in any part of the body or limbs, sometimes one, two, or three, but never many : when the matter is run out, the skin falls, and dries up to a rusty scab, and so falls off. These shew, that Nature is strong to expel the venom speedily, and that the humours infected are not superabundant; for many that have these are not sick at all, and the most recover by good looking to. The Carbuncle is a little venomous puffle, with a broad compass of a deep redness upon it, wonderful angry, and burning like a fire-coal; thence comes his name, *Carbunculus*. It riseth like a Blister, producing an ash-colour'd, or else a blackish crust; sometimes it rises in many pustles like burnt blisters on the outward skin, which being broken, and the matter run out, the like crusty eschar grows over it till it falls off. It appears in any part of the body or limbs, many times on the breast, and sometimes in the face: with it alwayes go these evil companions, itching, inflammation and erosion; for it is so full of burning poyson, that it consumes the flesh, and will in a short time, if it be not well lookt to, eat so deep and large a hole, as if the flesh were hollowed with an hot iron. It riseth from the same cause in the Botch, but the blood is more hot, black, thick, and feculent, proceeding from burnt choler, or adust melancholy. The Spots, otherwise called *Gods Tokens*, are commonly of the bigness of a flea-bitten spot, sometimes much bigger; their colour is according to the predominancy of the humour in the body; red or reddish, if choler; pale blue, or dark blue, if flegm; leaden or blackish, if melancholy abound; but, they have ever a circle about them: The red ones a purplish circle, and the others a reddish circle: they appear most commonly

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on the breast and back, and sometimes on the neck, arms and thighs; on the breast and back, because the vital spirits strive to breath out the venom the nearest way. In some bodies there will be very many; in some, but one or two, or very few, according to the quantity of the venom, and the strength to drive them out. They usually shew themselves on the third, fourth, fifth, or seventh day; sometimes not till death, the venom yet tyrannizing over the dead carcase: sometimes they appear together with the sores, but for the most part without: the cause is, the venemous matter condensed and hardened in the act of penetrating the Pores of the skin: if they be skilfully dissected in the dead body, you may finde some half way, deep in the flesh; and some in the muscles of the breast have been followed with the Incision-knife, even to the rib-bones. The reason why they are thus congealed is, the thickness of the venemous matter, and the coldness of it; for it is the most flegmatick part of the blood, yet mixed also with the other humours according to the colours. They appear in dead bodies most, because nature fainting in her labour to thrust out the venom through the skin, life's heat going out, the privation thereof, and the nearness of the outward air do congeal them presently: and because many times at the last gaspe Nature gives the stoutest struggle, it comes to pass they are not so far thrust forth as to appear till death. All these symptoms must be lookt to very diligently and skilfully.

How to know whether the dead body died of the Plague, though neither Sore or Token appear.

HEnricius says, those that die of the Plague, are known from others by these marks: *The nose looks blue, sometimes blackish blue, as if it had been beaten bruised; the like colour is in the ears and nails: and their bodies are ever worse coloured then other dead bodies be.* But add to this one signe more, approved by experience, and standing with good reason, viz. That whereas other dead bodies must be laid out strait while they are warm, or else when they are cold they will be too stiff to be straitned; in those of the Plague (or poysoned either) the flesh is soft, and the joints limber and flexible, after the body is cold; which shews the vile-ness of putrefaction in all the humours and moist parts of the body.

How to know whether the person infected at the first, or soon after, be likely to be recovered or no.

IF one be taken with the first signes, of *sinking of his spirits, causless sadness, shortness of breath, on the sudden, that he cannot forbear sighing, yet knows no cause why; sick-heartedness, &c.* If this happen at his meat, or presently after, let him if he can, vomit: if he offer and cannot, help him with a little warm water and oyl; or, dip a feather in Linseed-oyl, or oyl of Scorpions, and thrust it into his throat. Then, or if he be taken betwixt meals, or fasting, make this draught for him.

Take

Take of Bole-Armoniack, one dram, powdred ;
juice of Oranges, half an ounce ; white-wine,
an ounce ; Rose-water, two ounces.

If he vomit it up again, it is a signe the venom is abundant, and hath gotten great power over the vital parts : therefore wash his mouth with a little white-wine, and give him the same Potion again. If he again cast it up, repeat the wine-Lotion, and this Potion again, three times. This is taken out of the second Canon of *Avicen*, by *Guanerius* ; who testifies upon his own knowledge, that never any that at first kept it, without casting it up again, dyed of that Sickness. Let the infected take this following Medicine, which hath been approved the best Remedy against the Plague : Take three pints of Muscadine, and boyl therein a handful of Sage, and a handful of Rhue, till a pint be wasted ; then strain it, and set it over the fire again ; then put thereto a penyworth of long-pepper, half an ounce of ginger, and a quarter of an ounce of Nutmegs, all beaten together ; then let it boyl a little, and put thereto three peniworth of Triacle, and a quarter of a pint of the best Angelica-water you can get. Take of it always warm, both morning and evening, if infected, two spoonfuls, and sweat thereupon ; if not, a spoonful a day is sufficient, half in the morning, the rest in the evening. Keep this as your most estimable treasure ; for under God, in the Plague-time, you may safely trust to this, since it never deceived any.



AN Excellent *Preservative* against the *Plague*,
Pestilence, and all *Infectious Diseases*, Noi-
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sealed.

Directions for the use thereof.

TAke of it morning, and going to bed; and at
any time going abroad hold a piece in your
mouth, letting it there dissolve. The quantity may be
from the bigness of an *Hazel-nut*, to a small *Nutmeg*.

FINIS.

